SP

SUN AND SHIELD

BY

GUSTAV GOTTHEIL

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Sun and Shield

Sun and Shield

A Book of Devout Thoughts
for Every-Day Use

WRITTEN AND SELECTED

BY

DR. GUSTAV GOTTHEIL

Senior Rabbi Temple Emanu-El, New York

For Sun and Shield is the everlasting
God; He giveth grace and honor, with-
holdeth no good from them that walk in
uprightness.—*Psalms xxxliv. 12.*

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TO THE
ASSOCIATION

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To the
Memory of My Wife

Rosalie W. Gottbell

436357

Preface.

“ FRIENDLY thought,” says Carlyle, “is the purest gift a man can afford to man.” If so, this book should not fail of a kindly reception by all those who value such a gift. For what thoughts can be more friendly and propitious to man’s best nature than those fitted to evoke and nourish in his heart a devout spirit? Such thoughts speak peace to his soul, direct his spiritual eye inward and upward, purify and elevate his desires, bid him, when distressed, to be of good cheer, and, when prosperous, to guard himself from the snares of pride and godforgetfulness. “A friend in need is a friend indeed,” is the common saying; and such a friend in all sorts of needs and perplexities and doubts and trials this book is meant to prove; to this end our own Bible and other Bibles, the traditions of our own church and of other churches, the spiritual bequests of our own sages and poets and of other wise men and singers, as well, as the writings of living authors have been diligently searched and laid under contribution.

Friendly, also, in another way, these pages will be found on examination. Altho’ intended for Israelites, and prepared without any attempt whatsoever at concealing or putting out of sight, or even toning down, Jewish faith or Jewish hopes or Jewish aspirations, there will yet be seen nothing here at which any candid reader of another creed could justly take umbrage. They only who look for offence may discover such; the over-zealous eye

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easily magnifies a mere shadow across the way into a stumbling-block; they who are blind from an excess of imagined light, may even be scandalized at the least claim put forth by any faith but their own. Against these classes (they are, fortunately, now growing less in number) there is no panacæa; their cavil must be simply endured. But the fair-minded will allow that this book is not unworthy the encomium and imprimatur of England's great writer: that it is a pure gift of friendly thoughts afforded by one man to his brother man.

Likewise the form in which these "Thoughts" are presented should help to make them acceptable. A few moments of daily introspection, of retirement from the exhausting din and rush around us, so that we may listen to the still, small voice within us, or, led by a word of truth and counsel, bethink ourselves—(uns auf uns selbst besinnen) seems to have become a way of religious and ethical self-culture which is congenial to the taste and temper of our time. Quite a literature has sprung up, designed to satisfy, what may be truly called, a need of these latter days; and I have full reason to believe that it is felt amongst spiritually-minded Israelites as much as amongst Christians of the same class. A lady-parishioner, finding one of those books on my study-table, lifted it up, as if in grateful acknowledgment, and said: "This book, sir, altho' not by a Jewish author, has been my staff and my support these last seven years, which were full of trials and heartaches to me and, in fact, I know not how I should have lived through them without its daily counsel near at hand."

I count this demand for new aids to devotional self-exercise among the hopeful signs of the time; for it shows that devotion is not one of the things which we have outgrown, but which has been growing with us; nay, that it is gathering unto itself new strength by the addition of thought to sentiment, of reflection to prayer and by the willing acceptance of healthful counsel from whatever side it may come.

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I have, therefore, gladly responded to the invitation of the publishers to prepare such a help to devout thinking for the Jewish church; whether and in how far I have struck the right path, the future will tell.

I have, however, departed from my predecessors in one essential point; I have exchanged the guiding line of *Dates*, followed by them, for a line of *Subjects*, systematically arranged and provided with appropriate headings. The former plan seemed to me all too formal and mechanical. Man's mind is not like an organ, which can be set to play any tune we wish, by putting a sheet of paper into it. Our moods cannot be regulated by dates. What we want is "strength according to our *own* days," which are more many-colored than was Joseph's coat. When, on the first of June, we greet the morning with a light and contented heart—we shall turn, in a sort of anger, from the page bearing that date, on finding that it gives us a death-bed confession, or, if sad and burdened, and longing for a word of comfort, we find Blackie's Song of Glee offered for our morning devotion. When God has filled our mouths with laughter, our diurnal reading should not fill our eyes with tears. The system, which I have adopted, saves the reader from such recoils. The full index of subjects in front of the book makes it easy for him to find a subject most consonant with his actual frame of mind; whilst, when his days follow each other in an even tenor, he may select his topic and be led, step by step, to consider it in its various bearings. Another advantage of the present system is that I could take due notice of Sabbaths and Festivals and provide readings suitable for those days. The expression on the title page "for every-day use" should be understood, not only as characterizing the *practical* nature of the readings, but also in its numerical sense, *every* day of the year. There are three hundred and sixty-six readings, divided into twelve sections or books, after the months of the year, regard being had to the order of the Festivals in the Jewish church-year. In the arrange-

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ment of subjects I have been guided by the wish to present to the reader a concise, yet comprehensive, view of modern Judaism which, I trust, will be as welcome to the Jewish as to the non-Jewish reader. Dogmatic, philosophical or historic treatises are not the writings which attract the majority of people. A brief statement, in clear and non-scholastic terms, appeared to me the best vehicle to convey such information to circles where it is much needed. It is mostly here where I speak *in propria persona*, whilst in the field of ethics, of what the Germans call *Weltweisheit*, and of the principles of universal religion, I have invited greater minds, lights of the world, poets of mankind, to speak their Divine prophecies once more to our generation; and assist me in providing a table for those who hunger after righteousness and thirst for the true word of the ever-inspiring God. To those of their holy order who have joined the Choir Invisible, may this re-awakening of their voices be as a thank-offering; whilst to those of my contributors, who are happily still in the land of the living, I hereby offer my thanks with an upright heart.

The Scripture texts at the head of each article have not been placed there as a mere compliment to the Venerable Book, to which I would, in this wise "pay its dues in bows"; but from the conviction of their incomparable value for the upbuilding of a religious mind. I have bestowed much labor on their selection and would entreat those, who shall use this book, not to pass them over lightly, but to pause awhile after reading and try to grasp their meaning and note their beauty, simplicity and elevation. Would that I could have given them, as they live in my own mind, in their native garb; such was our wont only half a century ago! For the most skilful rendering is, as has been pithily said, a *surrendering* of part of the meaning and force of the original. True in all cases, it is signally so in that of the Bible; religion being the great and all-absorbing purpose of the nation which created that literature, the national tongue was formed for the

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expression of religious thought and feeling, as was no other. But even in a strange tongue, this is what one, competent to speak, says of Scripture quotations:

The charm which Scripture quotation adds to writing, let those tell who have read Milton, Bunyan, Burke, Forster, Southey, Croly, Carlyle, Macauley, yea, and even Byron, all of whom have sown their pages with this orient pearl and brought thus an impulse from Divine Inspiration to add to the effect of their own. Extracts from the Bible always attest and vindicate their origin. They nerve what else in the sentence in which they occur is pointless; they clear a space for themselves, and cast a wide glory around the page where they are found. Taken from the "Classics of the Heart" all hearts vibrate more or less strongly to their voice. It is even as David felt of old toward the sword of Goliath when he visited the high-priest and said; There is none like that, give it me.—
(*Gilfillan.*)

And George Herbert says:

"A verse may find him who a sermon flies."

As the number of flyers from sermons is exceptionally large in these latter days, I thought it labor well-bestowed, carefully to select "verses" which seemed to me to possess that heart-searching power. I have been equally solicitous in the choice of the poetical quotations, avoiding mere rhymed platitudes, or metred inanities, or spiritless and hollow *Wortgeklänge*, but have aimed at conveying, in the artistic form, a poetical thought akin to the ideas presented in the prose portion. I did not think it necessary to add the poets' names to these fragments, partly, because I would not cumber the pages with names by which the reader's attention is often lured from his text; partly, because such brief quotations are mostly given by all writers without mentioning the poet's name. Only where a whole poem is inserted, I deemed it my duty to both, author and reader, to subjoin the name of the "Happy Rhymer."

I may not close these prefatory remarks without acknowledg-

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ing my obligations to my publishers, who not only (as I have already stated) took the initiative in the preparation of this book, but have foreborn with me when I could not help, from want of time, to put their patience to severe tests, and who never stood back at any suggestion by which the usefulness of the book could be increased and its outer garment made more pleasing to the eye; so that it is as much for their sakes, as for my own, that I desire to see these pages fulfil the mission for which they were intended. And let this be my last word to the gentle Reader: Brother, Sister, whoever thou be who enters this "little sanctuary" which I have reared with more labor and more anxious thought than appears to the eye—mayest thou indeed here "meet with God" and may the words, heard in its stillness, ever prove to thee "words in season," lighting thy way to that special grace thou standest in need of; and mayest thou, thereby, be helped to fulfil thy highest obligation: to hallow the name of God and receive, what our sages call: the seal and confirmation of all blessings: peace!—I beseech God so to prosper the work of my hand, mind and heart.

GUSTAV GOTTHEIL.

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God.

Unless God had been my help, my soul had dwelt in the silent Place. When I said : My foot slippeth, Thy mercy, O God ! upheld me. In the uproar of my thoughts Thy comforts appease my soul.—*Psalm xciv. 17-19.*

The world is not the place of God, God is the place of the world.—*The Pharisees.*

The Creator.

By the word of the Lord were the heavens made ;
and all their hosts of stars by the breath of His
mouth. Let all the earth fear the Lord : let all the
inhabitants of the world reverence Him. For He
spake and it was done ; He commanded and it stood
fast.—*From Psalm xxxiii.*

THOU art Almighty and all creatures are Thy witnesses, and in honor of this name every creature is bound to serve Thee. All things formed are Thy servants and worshippers ; nor can Thy glory be diminished because they worship others besides Thee ; since the intention of all is to draw near unto Thee. Unhappily, they are as blind men. Though their faces be directed to the King's highway, they have strayed from the right road. . . . Thy true servants are like those who, having their eyes open, travel in the straight path, turning from the way neither to the right nor to the left till they arrive at the court of the King's Palace. Thou art God, who by Thy divinity supportest all things formed ; and Thou upholdest all creatures by

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Thy unity. There is no distinction in Thee; for although the names of Thy attributes be varied, all point to the same end and all is One Mystery.

SOLOMON IB'N GABIROL.

LORD of all being, throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near!

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, One holy flame.

II. The Praise of the Creator.

All Thy works shall praise Thee, O Lord, and
Thy pious ones shall bless Thee. Let them speak of
the glory of Thy kingdom and tell of Thy power.—
Psalm cxlv. 10, 11.

THERE is an old story, invented by the sages and handed down by memory from age to age. They say, when God had finished the world, He asked one of the angels if aught were wanting on land or on sea, in air or in heaven. The angel answered that all was perfect; one thing only he desired—speech, to praise God's works, or recount them, which would be their

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praise. The sincerity of truth would be their most perfect praise. And the Father approved the angel's words, and not long after appeared the race, gifted with the muses and with song. This is the ancient story; and in consonance with its spirit, I say: It is God's peculiar work to benefit, and His creatures' work to give Him thanks.

PHILO JUDEUS.

ET gratitude within each breast
Exert its high control;
Its presence, like an angel-guest,
Shall sanctify the soul.

III. The Thought of God.

Light is sown for the righteous, and gladness for the upright in heart.—*Psalm xcvi. 11.*

O THOU Great Giver of all blessings, preserve us from error! Remove all shadows from our minds and enable us to follow the laws of that eternal reason by which Thou guidest the world. Thus honored by a knowledge of Thy righteous laws, we shall be enabled to honor Thee as feeble mortals should, and offer to Thee incessant hymns of praise. For neither mortal nor immortal beings can be engaged in nobler service than celebrating the Divine Mind which presides over all nature.

CLEANTHES.

SUN AND SHIELD.

ALL things that are in heaven and in earth praise God. He is the Mighty, the Wise, at once the Seen and the Hidden. . . . Every creature knoweth its prayer and its praise. The East and the West are God's; therefore, whichever way ye turn, there is the face of God. He will guide unto Himself all who turn to Him. Have faith and let your hearts rest securely on the thought of God.

MOHAMMED.

BE still my light upon my way,
My pilgrim staff and rod,
My rest by night, my strength by day,
O, blessed thought of God.

IV.

Feeling After God.

With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward.—*Psalm xviii. 25, 26.*

THE powers of God are ubiquitous; not merely for the benefit of pre-eminent men, but also for those who seem to be insignificant. To them, too, God gives that which harmonizes with the capacity and measure of their souls.

Who is there so without reason and soul as never, either voluntarily or involuntarily, to conceive a notion of God? For a sudden apparition of the good fre-

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quently flits past even the wickedest; but they cannot retain or keep hold of it. . . For it quickly passes away from those who have lived beyond the bounds of law and justice; as, indeed, it would never have visited them at all if it were not to convict those who chose evil instead of good.

PHILO JUDÆUS.

PASSIONS proud and fierce have ruled me,
Fancies light and vain have fooled me,
But Thy training stern hath schooled me ;
Now, Lord,
Take me for thy child, O Lord.

Groping dim and bending lowly,
Mortal vision catcheth slowly
Glimpses of the pure and holy ;
Now, Lord,
Open Thou mine eyes, O Lord.

V.

Finding God.

And ye shall find Me, if ye search for Me with all your heart.—*Jeremiah xxix. 12, 13,*

AFTER a man has acquired the true knowledge of God, it must be his aim to surrender his whole being to Him and to have his heart constantly filled with longing after Him. . . Our intellectual power, which emanates directly from God, joins us to Him. You have it in your power to strengthen that bond, or to weaken it until it breaks. It will be strengthened if

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you love God above all other things, and weakened if you prefer other things to Him. All religious acts, such as the reading of Scripture, praying and performing of ordinances, are only means to fill our mind with the thought of God and free it from worldliness. If, however, we pray with the motion of our lips, and our face toward the wall, but think all the while of our business, read the Law and think of the building of our house, perform ceremonies with our limbs only, whilst our hearts are far from God, then there is no difference between these acts and the digging of the ground, or the hewing of wood.

MOSES MAIMONIDES.

THE anxious strife, the eager race,
The cares of self for Thee I leave;
Put forth Thy hand, Thy hand of grace,
Into the ark of love receive,
Take this poor fluttering soul to rest,
And still it, Father; on Thy breast.

VI.

Let There Be Light.

And God said, Let there be light: and there was light. And God saw the light, that it was good.—
Genesis i, 3.

MARK well, my soul, this first creative word of the Almighty and let not the night of sorrows so settle over and envelop thy heart that no brightness can pierce it. Close not the eye against a star of hope if it

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rise in the gloomy sky. Flee not from the streak in the East, which announces the return of the morning. It is God who says: "Let there be light:" and wilt thou answer: Nay, it shall be darkness? It is God who says: "the light is good:" and wilt thou answer: It is not good for me? Rather say to thyself with the Seer: Arise, shine! for my light is coming.

G. G.

Who is there amongst you that feareth the Lord, that obeyeth the voice of His servants, that walketh in darkness, and hath no light? let him trust in the Lord and stay upon his God.—*Isaiah, l, 10.*

BEAR on, brave soul, bear on thy load;
But let no deeper shadows fall
Across thy steep and rocky road
Than He doth send who ruleth all.

VII. The Goodness of God.

Only goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of God for all the length of time.—*Psalms xxiii, 6.*

IT cannot be said of God that He directly creates evil, or that He has the intention to create it; this is impossible. His works are all good and perfect. He only produces existence, and all existence is good. But evils are of a negative character and cannot be acted upon. . . . The Book which enlightened the darkness of

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the world, says therefore: "And God saw everything that He had made, and behold, it was very good." Death and all other evils are likewise good for the permanence of the Universe and the continuation of the order of things; one thing departs and another succeeds. Rabbi Meir, therefore, explains the words "and behold, it was very good" by saying that even death was good. Consider this and you will understand all that the prophets and our sages remarked about the perfect goodness of all the direct works of God.

MOSES MAIMONIDES.

PE good distressed !
Ye noble few ! who here unbending stand
Beneath Life's pressure—yet bear up awhile ;
And what your bounded view, which only saw
A little part, deem'd evil, is no more ;
The storms of wintry time will quickly pass,
And one unbounded Spring encircle all.

VIII.

The Justice of God.

All the ways of the Lord are mercy and truth, to such as keep His covenant and His testimonies.—
Psalm xxv. 10.

THE soul, when accustomed to superfluous things, acquires a strong habit of desiring others, which are neither necessary for the preservation of the individual, nor for that of the species. *This desire is without limit*; whilst things which are necessary are few, and

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restricted within certain bounds. Lay this well to heart, reflect on it again and again; that which is superfluous is without end (*and therefore the desire for it also without limit*). Thus you desire to have your vessels of silver, but golden vessels are still better; others have even vessels studded with sapphires, emeralds or rubies. Those, therefore, who are ignorant of this truth, that the desire for superfluous things is without limit, are constantly in trouble and pain. They expose themselves to great dangers by sea-voyages, or in the service of Kings. When they thus meet with the consequences of their course they complain of the judgments of God; they go so far as to say that God's power is insufficient, because He has given to this Universe the properties which they imagine cause these evils.

MOSES MAIMONIDES.

WAVE me alike from foolish pride
Or impious discontent
At aught Thy wisdom has denied,
Or aught Thy goodness lent.

IX. The Goodness of God's Work.

For affliction cometh not forth of the dust, neither doth trouble spring out of the ground.—*Job. v. 6.*

MEN frequently think that the evils in the world are more numerous than the good things; many sayings and songs of the nations dwell on this idea. They say that the good is found only exceptionally, whilst

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evil things are numerous and lasting. The origin of this error is to be found in the circumstance that men judge of the *whole universe* by examining one single person, believing that the world exists for that one person only. If anything happens to him contrary to his expectation, forthwith they conclude that the whole universe is evil. All mankind at present in existence form only an infinitesimal portion of the permanent universe. It is of great advantage that man should know his station. Numerous evils to which persons are exposed are due to the defects existing in the persons themselves. We seek relief from our own faults; we suffer from evils which we inflict on ourselves; and we ascribe them to God, who is far from connected with them. As Solomon explained it: The foolishness of man perverteth his way, and his heart fretteth against the Lord.—*Prov. xix. 3.*

MOSES MAIMONIDES.

WHEN thou hast thanked the Lord for every blessing sent,
What time will then remain for murmur and lament?

X.

The Everpresent God.

In all thy ways acknowledge God, and He will direct thy paths.—*Prov. iii. 6.*

Thou wilt kindle my light; the Lord, my God, will illumine my darkness.—*Psaln xviii. 28.*

I HAVE often left my kinsmen, friends and country, and betaken myself to the desert, that I might see some higher vision; and it has profited me

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nothing; my thoughts, scattered, or impelled by passion, have not reached their goal. Sometimes, on the other hand, in a crowded assembly I have held my mind in solitude, and God has silenced the turmoil in my soul, and taught me that it is not the difference of places that works the good thought, but it is God who moves and guides the chariot of the soul wherever he prefers.

PHILO JUDÆUS.

OH, let my converse, Lord, with Thee,
From bonds of errors set me free;
And let Thy light within my mind
Remove the shades that keep me blind.

Grant me the power, the right to see,
To love the good and follow Thee;
And in that power oh, grant the love
Of all on earth, of God above.

XI.

The God we Worship.

I am the Everlasting; that is my name: and my glory will I not give to another, neither my praise to graven images.—*Isaiah xlii. 8.*

WHAT Being do we worship? It is the Being to whom our reason points, in whom the heart takes refuge; it is the Being whom the philosopher and the searcher of nature ultimately acknowledge as the cause of causes. About the gods of the heathen you cannot know anything unless you know their history; but

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the God of Israel is high above all that happens on earth or in heaven. Suppose the Bible were lost, and all the literature appertaining to it likewise, and no Israelite left to bear his testimony—what would ensue? Human thought would immediately set out to seek Him; for the human mind cannot abandon Him. How far surpassing the highest human intelligence is He, and yet how near to us! He is the God of the oppressed, and not of the oppressor; He is the God of the weak, and not of the overbearing; He is the God that hears the cry of the downtrodden, and arms His messengers with power to deliver them.

G. G.

WAS it not told you from the first:
He faints not, tires not ever?
He still is merciful as erst,
His goodness waneth never.
Then trust to Him in all your way,
He knows not darkness nor decay.

XII. Singing Hymns to God.

I will bless the Lord at all times. His praise shall ever be in my mouth. O praise the Lord with me and let us magnify His name together.—*Psalm xxxiv. 3.*

The chiefest and divinest hymn (to God) should be for His having given us the power of understanding and of dealing rationally with ideas. Nay—since most of you are utterly blind to this—ought there not

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to be someone to make this his special function, and to sing the hymn to God for all the rest? What else can a lame old man, like me, do but sing hymns to God? If I were a nightingale, I should do the work of a nightingale; if a swan, the work of a swan; but being, as I am, a rational being, I must sing hymns to God. This is my work; this I do; this rank—as far as I can—I will not leave; and I invite you to join with me in this same song.—*Epictetus*.

THIS is a lesson we all need to be perpetually reminded of, viz:—that the only pathway to the delights of true religion lies through self-control and self-conquest. We cannot attain our freedom as God's dear children in any other way. And it was only because Epictetus had learned how to conquer himself, how to surrender his own will to the will of God, that poor as he was, slave as he was, lame as he was, despised and persecuted as he was, nevertheless he was the happiest of men. At what an enviable height he stands above us poor grumblers, when he says, "I must sing hymns to God—this is my work—this I will do."

Come then and sing with us your gladdest songs, singing not only with tuneful voice, but in the music of a high and noble life, and in the harmony of a soul at perfect peace with God and with men; singing not only with the lark in the sunlit sky, but when beaten down by the storms of early misfortune and when entering the dark valley of the shadow of death—

"I will fear no evil for Thou art with me."

CHARLES VOYSEY.

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COME ye that love the Lord,
And let your joys be known ;
Join in a song with sweet accord,
And thus surround His throne.

XIII. Intellectual Worship of God.

With my soul have I desired Thee in the night;
yea, with my spirit within me will I seek thee early
—*Isaiah xxvi. 9.*

WHEN you are alone by yourself, when you are awake on your couch, be careful to meditate in such precious moments on nothing but on the intellectual worship of God; approach Him and minister before Him in this true manner, and not merely in thoughtless emotion. . . . But our heart can be constantly with God even whilst we are in the society of men. . . . Let us pray and beseech Him that He Himself may clear and remove from our way everything that obstructs our approach or forms a partition between Him and us, albeit those obstacles are mostly of our own creating.

MOSES MAIMONIDES.

FATHER! replenish with Thy grace
This longing heart of mine,
Make it Thy quiet dwelling-place,
Thy sacred inmost shrine !
Forgive that oft my spirit wears
Her time and strength in trivial cares,
Enfold her in Thy changeless peace,
So she from all but Thee may cease !

XIV. The Deeper Sense of Gratitude.

—Now, our God, we thank Thee and praise Thy glorious name. But who am I and what is my people that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee.—*From the prayer of dedication by David.—I Chron. xxix. 13, 14.*

MOSES has shown that we should all confess our gratitude for the powers we possess. The wise man should dedicate his sagacity, the eloquent man his speech, to the praise of God; the physicist should offer to Him his physics, the moralist his ethics, the scientist his science, and the artist his art; the sailor his successful voyage, the husbandman his harvest, the herdsman the increase of his cattle; the physician the recovery of his patients, the general his victory, the statesman his chieftaincy, the monarch his rule. Let no one, therefore, however lowly in station despair or scruple to become a suppliant of God." . . .

PHILO JUDÆUS.

In the days of Messiah, says the Talmud, every kind of altar gift shall cease, save only the thanksoffering.

GREAT God! my joyful thanks to Thee
Shall, like Thy gifts, continual be;
In constant streams Thy bounty flows,
No end nor intermission knows.

XV.

The Thankful Heart.

That I may make the voice of thanksgiving to be heard, and tell of Thy wondrous works.—*Psalm xxvi* 7.

IF one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me make a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my fingers in the sand, discover no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's hand is gold.

H. W. BEECHER.

A THOUSAND blessings, Lord, to us Thou didst impart—
We ask one blessing more—O Lord! a thankful heart.

XVI.

The Prayers of the Wise.

Offer the sacrifices of righteousness and put your trust in the Lord.—*Psalm iv.* 4. 5.

God is in heaven, and thou art on earth; therefore let thy words be few.—*Ecclesiastes v.* 2.

THE Lacedæmonians, when they offer sacrifice, pray simply that they may obtain what is honorable and good, without farther stating what that should

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be. This language is acceptable to the gods, more acceptable than the costly festivals of Athens. It has procured for the Spartans more continued prosperity than the Athenians have enjoyed; the gods honor wise and just men—that is, men who know what they ought to say and to do, both towards God and towards men, more than those who make numerous and splendid offerings.

PLATO.

IF thou hast yesterday thy duty done,
And thereby cleared firm footing for to-day,
Whatever clouds make dark to-morrow's sun,
Thou shalt not miss thy solitary way.—GOETHE.

Say, what is prayer when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying who doth press with might
Out of his darkness into God's own light.

All things that live from God their sustenance wait,
And sun and moon are beggars at his gate.

XVII. The Overruling Power.

The Lord is the true God; He is the living God and King everlasting. He hath made the earth by His power; He hath established the world by His wisdom, and stretched out the heavens by His insight.—*Jeremiah x. 10, 12.*

THE evil-doer, who is a slave to his passions, destroys the peace of his soul, thereby causing his own unhappiness; for harmony and unity are the beatitude of

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spirits. But he cannot disturb the order of the whole, over which omnipotence watches with implacable vigor; his actions must, in the end, conform to God's all-wise intentions. His providence overrules the conflict of human passions as well as that of the elemental forces. Tyranny and lust serve His Divine behests, as does thunder and earthquakes. Ultimately all evil, moral and physical, must change into good and all forces chime in with the great symphony of praise, sounding from all parts of the world. O! Thou primal Source of wisdom, teach us to be wise, that we may be truly happy; teach us to comprehend Thy goodness, and to enjoy Thy blessings, in accordance with the kindness and abundance with which Thy hand bestows them on us. The trials of our life, oh, help us to bear them contentedly, yea, even thankfully; since Thou canst do no wrong, and all Thy decrees are done in wisdom and in mercy.

MOSES MENDELSSOHN.

WAIT oh my soul, thy Maker's will
Tumultuous passions all be still,
Nor let one murmuring thought arise:
His ways are just, His counsels wise.

In heaven and earth, in air and seas,
He executes His wise decrees.
Know this alone, and be at rest
That what He does is ever best.

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XVIII.

Meeting with God.

Prepare to meet thy God, O Israel; for lo, He that formeth the mountains and createth the wind, and declareth unto man what is his thought. . . the Lord, the God of hosts is His name.—*Amos iv. 13.*

WHATEVER Thou doest or proposest to do, forget not that thou standest before God; before Him whose glory fills the earth, whose majesty rules over thee. Study the Divine Law as often as possible, always with the view of ordering thy life in accordance with it. When thou closest the book, ask thyself whether there was anything in what thou didst read that thou shouldst carry out; morning and evening examine thine actions and try thy heart; so will thy whole life be pure by means of repentance. During prayer remove every thought from thy heart foreign to thy communion with God; weigh thy words ere thou dost utter them, this will put thy soul into that state in which it is prepared to meet with God. In general I counsel thee to be considerate and careful in thy speech; not to be hasty and thoughtless whilst at thy meals. Shun the company of the proud mocker, and walk thou in humility with thy God; then wilt thou pursue the right path, and thy prayers will be pure and acceptable in heaven.

MOSES OF EVREUX,
(*XIII Century.*)

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O, WHERE'ER our path may lie,
Father let us not forget
That we walk beneath Thine eye,
That Thy care upholds us yet.
Blind are we, and weak and frail,
Be Thine aid forever near ;
May the fear of sin prevail
Over every other fear.

XIX. The Inward Witness of God.

And Moses said : I pray Thee, if I have found grace in Thy sight, show me now Thy way that I may know Thee, and ever find grace in Thy sight. And He said : My presence shall go with thee, and I will give thee rest. . . . Thou canst not see my face ; for there shall no man see me and live.—*Exodus xxxiii. 13, 19.*

WHENCE man's thirst for knowledge, his joy in finding truth, his gladness in doing good to others; above all, whence this mysterious voice that tells him: This thou shalt do, and that thou shalt leave undone? What is it that drives noble-minded men and women to pest-breeding houses, and the more loathsome scenes in the haunts of vice, if so be that by their purity and self-sacrifice, they may redeem some lives? If this world is indeed but a soulless mechanism, and no trace of a God to be found anywhere in all its immensities, then man is God; but, alas! not an omnipotent, but an impotent one. Woe to him that he should feel and think God-

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like, yet be at the mercy of a stone, an insect, a microbe. Then reason is a curse, and the feeling heart a calamity. . . . But all is changed the moment we say to our soul: Be still, my times are in God's hands. Then we see the source whence our own soul-life flowed. Over the dark horizon breaks the central sun that illumines the world, and brings light and rest to our own minds.

G. G.

O SOLEMN thought!

That trumpet sound: I ought, I ought!
Which, though a thousand times I fall,
Unbroken keeps it's solemn call;
Nor passion's storm, nor reasoning art
Can silence in the wayward heart.

XX.

The Known God.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of God as waters cover the earth.—*Isaiah xi, 9.*

CONTRARY to the idea of the modern agnostic, the Hebrew seer predicts the redemption of mankind from the evils which stalk in its midst, as a result of the universal *knowledge of God*; so universal, indeed, that, as it is said elsewhere, no man will say to his neighbor:

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know God! For they shall all know Him, from the greatest even unto the least. But, of course, we must keep in mind what kind of knowledge the prophet was thinking of. We are not left in doubt about this. Perhaps the most complete definition of it is found in the declaration: Let not the wise man glory in his wisdom; let not the mighty man glory in his might; let not the rich man glory in his riches; let him that glories glory in this, that He knoweth Me and understandeth that I am the Lord who exercises loving kindness, justice and righteousness in the earth, and that in these things I delight, saith the Lord (Jer. ix., 23, 24). We see clearly that this is not a knowledge pursued merely to flatter human reason, or to place dominion into the hand of the powerful, or to enrich those that dispense wealth; no, but such a knowledge shall make the throne of the Allruler of the world the seat of loving kindness, justice and righteousness, and all who seek these graces, and they alone, are the servants in whom the Lord delighteth.

G. G.

God appears :
In the best thought,
In the truest speech,
In the sincerest action.
And his bounty
Is manifested
In the bounty
Of great hearts.

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XXI. *Nearer my God to Thee!*

Whom have I in heaven but Thee? and there is none upon earth whom I desire besides Thee.—*Psalm lxxiii, 25.*

THE question is asked: Why is this world unsatisfying? It is the grandeur of the soul which God has given us, which makes it insatiable in its desires—with an infinite void which cannot be filled up, a soul which was made for God, how can the world fill it? If the ocean can be still with miles of unstable waters beneath it, then, the soul of man, rocking itself upon its own deep longings, with the Infinite beneath it, may rest. . . . There is nothing left for us but to fill up the hollowness of the soul with God.

But let not that expression—filling the soul with God—pass away without a distinct meaning. God is love and goodness. Fill the soul with goodness, and fill the soul with love—that is the filling it with God. If we love one another God dwelleth within us.

F. W. ROBERTSON.

UNTIL the house of peace my spirit yearns,
Unto the source of being my soul turns;
To where the sacred light of heaven burns,
She struggles thitherward by day and night.

To her the wonder of God's works appear;
She longs with fervor Him to draw anear;
The tidings of His glory doth she hear
From morn to even and from night to night.—*Jehudah Halevi.*

XXII.

The Accepted Worship.

Therefore also now, saith the Lord, turn ye even unto me with all your heart and with fasting and with weeping and with mourning; and rend your heart and not your garment; for the Lord is gracious and merciful . . . —*Joel ii. 12, 13.*

DO not seek for the City of God on earth, for it is not built of wood or stone; but seek it in the soul of the man who is at peace with himself and is a lover of true wisdom.

If a man practices ablutions of the body, but defiles his mind; if he offers hecatombs, founds a temple, adorns a shrine, and does nothing for making his soul beautiful; let him not be called religious. He has wandered far from real religion, mistaking ritual for holiness; attempting, as it were, to bribe the Incorruptible and to flatter Him whom none can flatter. God welcomes the genuine service of a soul, the sacrifice of truth, but from display of wealth He turns away.

Will any man with impure soul and with no intention to repent, dare to approach the most High God? The grateful soul of the wise man is the true altar of God.

PHILO JUDÆUS.

OH, were it not for mercy such as Thine,
How could the conscious sinner seek Thy shrine?
How hope for grace, when long arrears of sin
Recorded stand upon the soul within?
But Thou, O Lord, with clemency Divine,
Wilt not the guilty to despair consign.

XXIII. Reverence God and Help Men.

Ye are blessed of the Lord who made heaven and earth. The heaven is the heaven of God, but the earth hath He given to the children of men.—
Psalm cxv. 15, 16.

SOME people attaching themselves to one portion of the Decalogue, neglect the other. For, filled with the unmixed draught of religious yearning, they bid farewell to all other occupations and dedicate their whole life to God. Others, who believe there is no good beyond well-doing towards men, care only for human intercourse; and, by their social zeal, share their possessions with their fellows and seek to alleviate distress to the utmost of their power. Now, both the exclusive lover of man and the exclusive lover of God, we may rightly call half perfect. The perfectly virtuous are those who excel in both.

PHILO JUDÆUS.

Reverence God and help men ; there is but one fruit of this earthly life: a holy disposition and social acts.

ANTONINUS.

IN the work that no gold payeth,
Where he speedeth best who prayeth,
Doeth most who little sayeth—

There, Lord,
Let me work Thy will, O Lord.

XXIV.

The God of the Good.

The heavens are Thine, the earth also is Thine ;
as for the world and the fullness thereof, Thou hast
founded it.—*Psalms lxxxix. 11.*

WE worship the pure one, the Lord of Purity. We
worship the Universe of the true spirit, visible and
invisible, and all that sustains the welfare of the good
creation. We praise all good thoughts, all good deeds
which are and will be; all that keeps pure, all that is
good. We worship the wise One who formed and fur-
thered the life of the earth. We worship the wise One
with our bodies and with our souls. We worship Him, as
being united with the spirits of pure men and women.

The world were an empty tablet if Thou hadst not
written thereon Thy eternal thought. PERSIAN.

O Thou merciful One, who art exalted above all im-
perfections, descend into our intellects and purge us
from every ill. Turn our sorrows into joys. To Thee
do we cling. From Thee all kings seek their light.
Thou art the helper of mankind, one and all. Thou art
the hope of the worlds. SABIAN LITURGY.

THESE are Thy glorious works, Parent of Good,
Almighty! This Thine universal fame,
Thus wondrous fair; Thyself how wondrous then,
Unspeakable, who sitt'st above these heavens,
To us invisible, or dimly seen
In these Thy lowest works! Yet, there declare
Thy goodness beyond thought and power divine!

XXV. The Holy and Merciful God.

Do good, O Lord, unto those that be good and to them that are upright in their hearts.—*Psalm cxvii* 4.

THINK of the Lord with a good heart and seek Him in simplicity. For He will be found of them that tempt Him not and sheweth Himself unto such as do not distrust Him; froward thoughts separate from God; and His power, when it is tried, reproacheth the unwise. Into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin. . . God's power is the beginning of righteousness; and because He is the Lord of all, He is gracious unto all. Thou, O God, mastering Thy power, judgest with equity and orderest all with great favor; for Thou mayest use power when Thou wilt. But by such works hast Thou taught Thy people that the just man should be merciful, and hast made Thy children to be of good hope that Thou for repentance forgivest sins. To know Thee is perfect righteousness; yea, to know Thee is the root of immortality.

FROM THE WISDOM OF SOLOMON.

THY righteousness we can discern,
Thy holy Law proclaim and learn;
Is not Thy presence near always,
To them who penitently pray?
Thy holiness forever they proclaim.
The Lord of Hosts, thrice holy is His name.

XXVI *From Nature to Nature's God.*

Thus saith the Lord, the heaven is my throne and the earth is my footstool : where is the house that ye can build unto me ?—*Isaiah lxvi. 1.*

Who hath measured the waters as in the hollow of his hand and meted out heaven with the span, and comprehended the dust of the earth in a measure and weighed the mountains in scales, and the hills in a balance ?—*Isaiah xl. 12.*

IT is a characteristic of the poetry of the Hebrews, that, as a reflex of monotheism, it always embraces the universe in its unity, comprising both terrestrial life and the luminous realms of space. It dwells but rarely on the individuality of phenomena, preferring the contemplation of great masses. The Hebrew poet does not depict nature as a self-dependent object, glorious in its individual beauty, but always in relation and subjection to a higher spiritual power. . . . Hebrew poetry is grand and solemn, but when it treats on the earthly condition of mankind it is full of sad and pensive longing. It never loses the restraint of measure, as does the poetry of India. Devoted to the pure contemplation of the Divinity, it remains clear and self-possessed in the midst of the most figurative forms of expression.

ALEXANDER V. HUMBOLDT.

THE Lord is King ! Lift up thy voice,
O earth, and all ye heavens rejoice !
From world to world the joy shall ring ;
The Lord Omnipotent is King.

XXVII.

The Unity of God.

Hear O Israel, the Lord, our God, the Lord is One.

THAT in this sentence is enclosed the kernel of our teachings concerning God, all those know and feel who rise in the morning for their daily work and commend their spirits into God's hand every evening with that watchword on their lips. Its verbal enclosure also is worthy of our attention as an expression of our love to God, as a source of piety and a refuge in the day of trouble. Thus we say *our* God ! God is the creator of man, but in a sense, man is the creator of his God. True, His being is independent of our knowledge and recognition ; yet He exists for our soul only in so far as we know Him. True, He is a loving Father even to those who never know Him or who deny Him ; just as a mother tends her babe, long before it can reward her love with the faintest smile of recognition. But for man's consciousness God is not, before his heart has felt His presence, before he can say with those who have seen the father : He is *our* God and He alone, for He is One and no other. . . and not until this joyful and exultant call rings out from the heart of mankind, will the Kingdom of Heaven be established on earth,

SAMUEL HOLDHEIM.

IT fortifies my soul to know
That, though I perish, Truth is so :
That howso'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step, when I recall
That, when I slip, Thou dost not fall.

XXVIII.

The Joy of God.

Then will I go unto the altar of God, unto God,
my exceeding joy.—*Psalm xliii. 4.*

The joy of God is your strength.—*Nehemiah
viii. 10.*

ALL these—the love of truth and beauty, of justice and right, of men—are but parts of the great integral piety, the love of God, the Author of truth, of justice and of love. The normal delight in God's world, the animal joy in material things, the intellectual in truth and beauty, the moral in justice and right, the affectional delight in the persons of men, the satisfaction of labor, of hand or head—all these are a part of our large delight in God; for religion is not one thing, and life another, but the two are one. The normal and conscious worship of the Infinite God will enlarge every faculty, enhancing its quantity and quality of delight. . . . I love the Infinite God as the ideal of all perfection. With this there vanishes away all fear of ultimate evil for anything that is. . . As nocturnal darkness, or the gray mist of horror, is chased away before the rising sun, so dread and horror flee off before the footsteps of love. A sense of complete and absolute trust in God comes in, gives repose and peace, filling you with tranquility and dear delight in God.

THEODORE PARKER.

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○ THOU, the primal fount of life and peace,
Who shedd'st Thy breathing quiet all around,
In me command that pain and conflict cease,
And turn to music every jarring sound.
So, firm in steadfast hope, in thought secure,
In full accord to all Thy world of joy,
May I be nerved to labors high and pure,
And Thou, Thy child, to do Thy work employ.

XXIX.

The Spirit of God.

The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Isaiah lxi. 1.*

WHAT need is there for us to attempt an exact definition of what this spirit of God and what its relation to the Deity is, and by what door, and in what manner it descends upon man? The signs of its presence cannot be mistaken; signs, not of time, but of eternity; the same yesterday, to-day and to-morrow. Go and bring good tidings to the humble and the lowly; go and bind up the broken hearted; go and proclaim liberty to captives; captives in the fetters of sin, in the chains of superstition, in the bonds of worldliness; go, if thou hast the power to do so, open the door of their prison and let the slave go forth in the power and dignity of his manhood; and then you shall know that

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the spirit of God is upon you. If you can do this, there will enter into your heart a feeling of joy, of peace, and of hope, such as no other spiritual experience brings; and if you are amongst those "who mourn for Zion," it will give you "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." But that sacred spirit is grieved away the moment it is touched by pride, and when you imagine you can exorcise it by formulas, and retain it by dogmatic cords. The throne of grace is either accessible to all human hearts, or to none, and the spirit of God comes in answer to all yearning prayers, or it is deaf to all alike. Brethren, it is altogether in your hands to find out where the truth lies.

G. G.

○ THOU, whose power o'er moving worlds presides,
Whose voice created and whose wisdom guides;
'Tis Thine alone to calm the yearning breast,
With silent confidence and holy rest.

XXX.

The God of all Souls.

Thou hast been our refuge in all generations, before the mountains were brought forth, or ere Thou hadst formed the earth and the world—yea, from eternity to eternity Thou art God.—*Psalm xc. 1-2.*

○ GOD is eternity—God is truth—God is holiness, He has nothing; he is all; the whole heart conceives Him, but no thought; and we are only His thought, when He is

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ours. All that is infinite and incomprehensible in man is His reflection; but beyond this let not the awestricken thought go. Creation hangs as a veil, woven out of suns and spirits over the infinite; and the eternities pass by before the veil, and cannot draw it away from the splendor which it hides.

JEAN PAUL F. RICHTER.

Every soul that maketh choice of justice, shall attain unto God. From the moment that I heard: "I have breathed into man a portion of my spirit," I was assured that we were His and He ours. Human knowledge and thought can only spell the first letter of the alphabet of God's love.

PERSIAN.

☉ Thou, the cool shade at the door of weariness!
Even the wicked are panting for Thee,
A drop from the rain of Thy compassion
Cleanses me from all my blackness.
Do Thou accept me with Thy children,
O Thou, my God, and God of all!

Persian.

Man.

O Solemn thought !
Gods' image in my being wrought !
God's likeness in my frailty cast !
God's presence, for all space too vast,
Abiding in this little tent,
But for my earthly journey lent.

The place where the repentant sinner stands,
can not be reached by him that never sinned,—
The Pharisees.

I.

Man—Sinner and Saint.

Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions and my sin is ever before me.—*Psalm li. 2, 3.*

NO doubt, we are sinners, all of us, yet only because we are saints also ; nay, it may be said in sober truth that the first pang of conscience, in the child or the child-man, is the first pulse-beat of the awakening saint; the first blush of shame, mantling his face is the streak of dawn of the new day. It reveals to us what we ought to be and might be; and what in part we are already ; the ever-deepening sense of our unworthiness is caused only by our growing worthiness and the unfolding of the saint within us. This is the precious fruit of repentance and this the reasonableness of what, otherwise, would be without reason, since no amount of castigation can undo the done. Every true confession of sin is an homage to virtue, and also to Him who wrought that ideal into our nature. No doubt, our Creator meant us for sinners of the saintly kind, else would He have made us “ but little lower than angels ” ? The Psalmist adds “ and crowned him with glory and

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honor ;" what is this glory, this honor ? His imperfections, over which he mourns, and changes into perfections, whilst yet he is sitting in sackcloth and ashes.

G. G.

TO the path of life to win us,
Thou, O God, didst plant within us
Aspirations high and bright.
Bring us to Thy presence nearer,
Let us see Thy glories clearer,
Till all mists shall melt in light.

II. The Two Natures in Man.

Who can know his errors ? Cleanse Thou me, O God, from secret faults ! Keep back Thy servant from presumptuous sins ; let them not have dominion over me ; then shall I be upright altogether, and innocent of great transgressions.—*Psalm xix. 12, 13.*

THE divine mind dwells with the man of humble spirit, and he who keepeth himself lowly doth as much, as though he offered up all the burnt-sacrifices that ever were enjoined.

It is because man is half angel, half brute, that his inner life witnesses such bitter war between such unlike natures. The brute in him clamors for sensual joy and things in which there is only vanity ; but the angel resists and strives to make him know that meat, drink, sleep, are but means whereby the body may be made

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sufficient for the study of the truths and the doing of the will of God. Not until the very hour of death can it be certain or known to what measure the victory has been won. He who is but a novice in the fear of God will do well to say audibly each day, as he rises: This day will I be a faithful servant of the Almighty; will be on my guard against wrath, falsehood, hatred and quarrelsomeness, and will forgive those who wound me. For whoso forgives is forgiven in his turn: hard-heartedness and a temper that will not make up quarrels are a heavy burden of sin, and unworthy of an Israelite.

MOSES BEN JACOB OF COUCY,
(XIII. Century).

NOW, Lord, what wait I for?
On Thee alone
My hope is all rested,—
Lord, seal me Thine own!
Only Thine own to be,
Only to live to Thee.
Thine, with each day begun,
Thine, with each set of sun,
Thine, till my work is done.

III. Fellowmen — Fellow-Sinners.

There is not a just man on earth that doeth good
always and sinneth not.—*Eccl. vii. 20.*

THE Pharisees taught: Judge not thy neighbor before thou hast placed thyself in his stead; after

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that, try to justify and defend rather than to condemn him. They point to Eli, the priest, as an impressive warning, since he mistook for a drunken woman one who had come to pour out the bitterness of her heart before the Lord, simply because "her lips only moved, but her voice was not heard." In her defence she used the phrase: "Not so, my lord;" words which the rabbis construed into a bitter rebuke, reading it in this way: Thou art not a true lord and master in Israel, since thou didst rashly condemn me instead of judging me on the side of innocence. Strange and passing strange it is that whilst men insist upon the utter sinfulness of man as the cornerstone of the kingdom of the grace of heaven, the same fact so rarely avails to open the gates of man's own kingdom of mercy towards his fallen brother! In a sinking ship or a burning house or a pest-stricken city we stop not to ask who, amongst the imperilled, is an adopted child of God, and who is not—we save whom we can. We are all surrounded by the same dangers whilst we dwell on earth, and travel towards "the unknown and yet well-known gate." Why does not the same generous impulse, which wakes up only sometimes, dominate our hearts *always* and make us merciful towards our fellow-sinners?

G. G.

FRAIL creatures are we all! To be the best
Is but the fewest faults to have :—
Look thou, then, to thyself, and leave the rest
To God, thy conscience, and the grave.

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IV.

The Pure Heart.

Create in me a pure heart, O God, and a firm spirit renew within me.—*Psalms li. 12.*

THERE is a well-known saying of our sages. “The thoughts about committing a sin are a greater evil than the sin itself.” I can offer a good explanation of this strange dictum. When a person is disobedient, this is due to certain accidents connected with the corporal element in his constitution; for man sins only by his animal nature; whereas thinking is a faculty connected with his higher and essential being. A person who thinks sinful thoughts sins, therefore, by means of the nobler portion of his self; just as he who causes an ignorant slave to work unjustly, commits a lesser wrong than he who forces a free man or a prince to do menial labor. That which forms the true nature of man, with all its properties and powers, should only be employed in suitable work, in endeavoring to join higher beings, and not to sink to the condition of lower creatures.

MOSES MAIMONIDES.

YOU can never tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier dove,
They follow the law of the universe—
Each thing must create its kind;
And they speed o’er the track to bring you back
Whatever went out from your mind.

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V.

The Pure Lips.

Then I said : woe is me, I am undone; because I am a man of unclean lips, and I dwell amidst a people of unclean lips and mine eyes have seen the King, the Lord of hosts.—*Isaiah vi. 5.*

YOU know we condemn lowness of speech, and justly so; for the gift of speech is peculiar to man, and a boon which God granted to him, that he may be distinguished from the rest of living creatures. This gift, therefore, which God gave us in order to enable us to perfect ourselves, to learn and to teach, must not be employed in doing that which is for us most degrading and disgraceful. We must not imitate the songs and tales of ignorant and lascivious people. It may be suitable to them, but it is not fit for those who are told: “And ye shall be unto me a kingdom of priests and a holy nation.”—(*Exodus xix. 6.*)

MOSES MAIMONIDES.

In the last Day man shall have to render an account for every word he has spoken, even in his most intimate relations, as that of husband and wife.—

The Pharisees.

VI.

The Merciful Heart.

If I have made the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof—If I have lifted up my hand against him when I saw my help in the gate—then let mine arm fall from my shoulder blade and be broken from the bone.—*Job xxxi. 13.f.f.*

THERE is a large class of Laws in our Torah, the sole purpose of which is to fill our hearts with pity for the poor and infirm, to teach us never to hurt their feelings, nor wantonly to vex the helpless. Mercy, likewise, is the object of the ordinance, “Thou shalt not deliver unto his master the slave that is fled from his scourge.” But in a wider sense, we derive from this example the duty to defend those who seek our protection; nay, more, we must look after their interests, be kind to them and never hurt their feelings by harsh and cruel words.

MOSES MAIMONIDES.

YOU can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is a acorn dropped
In God's productive soil:
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

VII.

The Faithful Heart.

Thou foundest Abraham's heart faithful before
Thee.—*Nehemiah ix. 8.*

THE thoughts of thy heart and the imaginations of thy soul remain pure if the works of thy hands be pure. Fly from all unseemly things; close thine eyes and thine ears from them; for there be desires which cause the soul to be apostate from God.

Bear well thy heart against the assails of envy; know no envy at all, save such envy of the merits of virtuous men as shall lead thee to emulate the beauty of their lives.

Surrender not thyself a slave to hate—that ruin of all the heart's good resolves, that destroyer of the very savor of food, of our sleep, of all reverence in our souls.

Let the fear of God breed in thee the habit of silence, for much speech can hardly be without some sin. Let this be thy rule: Moderate thought in modest words.

If the peoples had fallen on thee to force thee to apostatize from thy faith, thou wouldst surely, as did so many, have given thy life in its defense. Well, then, fight now the fight laid on thee in the better day—the fight with evil desires; fight and conquer and make the study of the Law thy constant ally.

ELEAZAR BEN YEHUDAH,
(*XIII. Century*).

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'TIS death in life Thy standard to desert;
'Tis life in death Thy power to assert.
Yet passeth me, how I Thy grace shall gain,
How prove my faith, Thy service how attain?
Lead me, O Lord! upon Thy tranquil way,
Deliver me from folly's tempting way.

VIII.

Self-Rule.

Ye shall not go after the lusting of your hearts and
your eyes.—*Numbers xv. 39.*

MAN must have control over all bodily desires. He must reduce them as much as possible, and only retain of them as much as is indispensable. His aim must be the aim of *man*, as *man*, viz.: the formation and perfection of ideas, and nothing else. The best and the sublimest among them is the idea which man forms of God, angels, and the rest of the creation, according to his capacity. Such men are always with God, and of them it is said: "Ye are princes, and all of you are children of the Most High." . . . When man possesses a good, sound body that does not overpower, nor disturb the equilibrium within him, he possesses a divine gift. A good constitution facilitates the rule of the soul over the body; but it is not impossible to conquer a bad constitution by training, and make it subservient to man's ultimate destiny.

MOSES MAIMONIDES.

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Among the numerous religious and monastic orders of the Moslems, there is one whose symbol is the mystic girdle, which they put on and off seven times, saying:

I TIE up greediness and unbind generosity ;
I tie up anger and unbind meekness ;
I tie up avarice and unbind piety ;
I tie up ignorance and unbind the fear of God ;
I tie up passion and unbind the love of God ;
I tie up hunger (after luxuries) and unbind contentment ;
I tie up satanism and unbind divineness.

IX.

Soul-Liberty.

I delight to do Thy will, O God, yea, Thy Law is within my heart.—*Psalm xl. 8.*

GOD has granted no monopoly in mental freedom. Men of all sects, all schools, all churches, all systems may possess it, and, as a matter of fact, do possess it in greater or lesser measure. It is pure arrogance for any one class to claim it for themselves to the exclusion of all others. If a man holds on to the literal inspiration of his Bible, simply because his reason gives her glad and willing assent to the inherited belief, is he, on that ground, less free in his mind than he who rejects it, often from mere wantonness? If the Jew still bears “the Yoke of the Law,” with all its rabbinical accumulations and “fencings round it”—if he does so

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in singleness of heart—does he, therefore, cease to enjoy that liberty of soul which is still his, who has cast off the yoke simply because the restrictions inconvenienced him? It is not the *what* of our beliefs or unbeliefs, but the *why* and the *wherefore*, that makes the difference between bond and free. The savage is not hampered by any sense of obligation; shall we, therefore, call him the ideal of soul—liberty?

G. G.

AS earth's pageant passes by,
Let reflection turn thine eye
Inward, and observe Thy breast;
There alone dwells solid rest.
That's a closed immured tower,
Which can mock all hostile power;
To thyself a tenant be,
And inhabit safe and free.

X. Control and Cleanliness.

Wash you, make you clean; put away the evil of
your doings from before mine eyes. Learn to do
good.—*Isaiah i. 16.*

ONE of the objects of the perfect Law is to make man reject, disregard, and reduce his desires as much as possible. For it is well known that intemperate indulgence of our appetites hinders the ulterior perfection of man, impedes his development, disturbs the social order of the country, and the economy of the family; it causes

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an increase of envy, hatred, and warfare. God in His wisdom, has therefore given us such commandments as would counteract excessive desires and lustings.

Most of all, the Law is intended to give its followers purity and holiness. . . Cleanliness in dress and body, by washing and removing of impurities is enjoined by the law; but it must be connected with purity of action, and with a heart free from low principles and bad habits. It would be extremely bad for man to content himself with a purity obtained by washing and cleanliness in dress and toilet, and be at the same time voluptuous and unrestrained in eating, drinking, and other gratifications of the senses.

MOSES MAIMONIDES.

WE rise by the things that are under feet,
By what we have mastered of good or gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

XI.

The Good Flight.

Turn Thou us unto Thee, O Lord, and we shall
be turned; renew our days as of old.—*Lamentations*
v. 21.

From Thee I take refuge to Thee.—

(SALOMON IBN GABIROL.)

WHILE sin is swift and continuous and frequent,
repentance is slow and deliberate and in the future.
God, the pitying saviour, can easily bring back

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the mind from long wandering, and when it is in an evil plight through pleasure and passion—pitiless tyrants that they are—and lead it into the right way, if only it has once determined to pursue the *good flight* without turning backward.

The wicked man bears ruin within him; for there dwells within him a designing foe. The conscience of the evil-doer is his sufficient punishment; it makes the soul cowardly as if it had been struck a heavy blow.

Conscience is the undefiled high-priest for whose perpetual life within the soul we shall do well to pray.

PHILO JUDÆUS.

OBERVE a pious fear, be whole again,
Hasten to purge thy heart from every stain;
No more from prayer and penitence refrain,
But turn unto Thy God by day and night.

XII.

Serenity of Soul.

Let integrity and uprightness preserve me as I wait on Thee, O God.—*Psalm xxv. 21.*

He that walketh uprightly, walketh surely.—*Prov. x. 9.*

The integrity of the upright shall guide them.—*Prov. xi. 3.*

NOTHING can produce so great a serenity of life, as a mind free from guilt, and kept untainted not only from actions, but purposes that are wicked. By

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this means the soul will be not only unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstasies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and of a tenacious memory, sweeter than hope. For as shrubs which are cut down with the morning dew upon them, do for a long time after retain their fragrancy, so the good actions of a wise man perfume his mind and leave a rich scent behind them. So that joy is, as it were, watered with these essences, and owes its flourishing to them.

PLUTARCH.

HOW happy is he born or taught,
Who serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill.

XIII. Man — Co-worker with God.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be satisfied.
. . . Commit thyself unto the Lord, trust in Him, and He shall bring it to pass.—*Psalms xxxvii. 3, 5.*

THE soul can only be disappointed by its own faults. Duties faithfully performed are ever faithful to their promises of recompense; only we must know what

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these are, and where to look for them. Trust in God is not a narcotic to lull our faculties to sleep; it should, on the contrary, energize them. Our own activity is a necessary factor in the Providence of God; very little can be done for us by proxy. Even the Omnipotent cannot make us contented with our condition if we prefer to be discontented; cannot give us a minute of true happiness, though He place us in a paradise, if we choose to be unhappy; merciful as He is, He cannot wipe out the record of our sins, if we fail to store up memories of the better and the purer life. If we make gold our god, He will let us; but He cannot help us when that traitor-god becomes our tormentor and we his helpless slaves. Blessed he whose God-trust and self-trust are so happily blended and harmonized that he can say:

OING my best, is for myself the best
In great things as in small;
Then trusting in Him who ruleth all
Will soothe the weary soul to rest.

G. G.

XIV.

Vicarious Toilers.

If thou enjoy the toil of thy hand, happy art thou
and it will be well with thee.—*Psalms cxxviii. 2.*

The Rabbis explain as follows: happy, that is in this
life—well, that is in the life to come:

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Industry.

TWO men deserve to be honored, and no third. First, the toil-worn craftsman who with earth-made implements laboriously conquers the earth, and makes her man's vassal. Venerable is the hard hand, but therein, notwithstanding, lies a cunning virtue, indefeasibly royal. Venerable, too, is the rugged face, all weather-tanned, with its rude intelligence, for it is the face of a man living man-like. Oh, thou son of hardy toil, for us was thy back so bent, for us were thy straight limbs and fingers so deformed. Thou wert our conscript on whom the lot fell, and fighting our battles wert thou so marred. For, in thee, too, lay a God-created form, but it was not to be unfolded; encrusted with the thick adhesions and defacements of labor must it stand. And thy body, like thy soul, was not to know freedom. Yet toil on; thou art in thy duty, be out of it who may; thou toilest for the indispensable—for daily bread.

THOMAS CARLYLE.

.CALL TO WORK.

ABIDE not in the realm of dreams,
O man, however fair it seems;
But with clear eye the present scan
And hear the call of God and man.

Then while day lingers do thy best,
Full soon the night will bring its rest;
And, duty done, that rest shall be
Full of beatitudes to thee.

XV.

Toilers of the Spirit.

The blessing of him that was nigh to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame.—*Job xxix. 13, 15.*

He that openly correcteth a man shall in the end find more favor than he that flattereth with his tongue.—*Proverb xxviii. 23.*

Ⓐ SECOND man I honor, and still more highly; him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. Is not he, too, in his duty? endeavoring toward inward harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one; when we can name him artist; not earthly craftsman only, but inspired thinker, who, with heaven-made implements, conquers heaven for us. If the poor and humble toil that we have food, need not the high and glorious toil for him in return, that we have light, have guidance, freedom, immortality?

THOMAS CARLYLE.

ⒿHOSE mighty men of old,
Their words were vital breath;
Bestowing faithfulness in life
And fearlessness in death.

XVI.

Pathfinders.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.—*Psalm xix.* 7, 8.

OUR laws do not call men to misanthropy, but encourage people to share what they have with one another freely, to be enemies to injustice and eager for righteousness, to banish idleness and expensive living. They forbid making war from a desire of lucre; but bid us to be brave in defending our laws and inexorable in punishing malefactors. And I make bold to say that we are become the teachers of men in the greatest number of things, and those the most excellent. For what is more excellent than inviolable piety? What is more just than obedience to the laws? And what is more advantageous than mutual love and concord, and neither to be divided by calamities, nor to become injurious and seditious in prosperity; to despise death when we are in war, and in peace to apply ourselves to trade and agriculture; while we are persuaded that God surveys and directs everything everywhere.

FLAVIUS JOSEPHUS.

THE light pours down from heaven
And enters where it may;
The eyes of all earth's children
Are cheered with one bright ray.

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So let the mind's true sunshine
Be spread o'er earth as free,
And fill men's waiting spirits,
As the waters fill the sea.

XVII. The Blessings of Love.

Better is a dry morsel and quiet therewith, than a house full of feastings and strife therewith.—*Prov. xvii. 1.*

“**L**OVE thy neighbor as thyself” is one of the chief commandments of God; yet, more weighty than this is the principle contained in the sentence of Scripture: “These are the generations of Adam,” preceding the first genealogy of man; for then only will the law of love obtain its full scope, when we believe that all men are members of the same human family.”

BEN ASAI, II. CENTURY.

The spirit of love wherever it is, is its own blessing and happiness, because it is the truth and reality of God in the soul; and therefore is in the same joy of life, and is the same good to itself everywhere and on every occasion. Would you know the blessings of all blessings? It is this God of Love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly, selfish love. For all wants are satisfied, all disorders of nature are removed, no life is

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any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of Love.

WILLIAM LAW.

A poor man with a single handful of flowers heaped the almsbowl of Buddha, which the rich could not fill with a thousand bushels of corn!

CHINESE.

XVIII. *The Way of the God-fearing.*

And wisdom and knowledge shall be the stability of thy times and the strength of thy safety; and the fear of God thy treasure.—*Isaiah xxxiii. 6.*

THE thread on which the different good qualities of human beings are strung, as pearls, is the Fear of God. When the fastenings of this fear are unloosed, the pearls roll in all directions, and are lost one by one. A single moral fault, even if small, may be the ruin of many virtues, just as the best of wine may escape from a vessel through *one* little hole overlooked. The human heart is like a tablet as yet unwritten; fools scratch it all over and ruin it; only the wise know how to fill it with suitable matter. Never be ashamed to learn even from less men than thyself.

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When thou seest that men are not what they should be, do not rejoice over the fact, but grieve and pray, even on thy enemies' behalf, that they may all learn to forsake evil, to do good, and to serve God.

God often helps thee in small matters which thou dost not think worth thanking for, only to lead thee towards a much greater good.

JEWISH BOOK OF MORALS,
(XV. Century).

BETWEEN us and Thyself remove
Whatever hindrances may be,
That so our inmost heart may prove
A holy temple, meet for Thee.

XIX.

Godliness.

He judged the cause of the needy and the poor;
then it was well with him: was not this to know?—
Jeremiah xxii. 16.

MY son, give God all honor and the gratitude which is His due. Thou hast need of Him, but he needs thee not. Fear the Lord, the God of thy fathers. See that thou guard thy soul's holiness, and when thou prayest, think well before whom it is thou standest. Visit the sick and suffering man and let thy countenance be cheerful when he sees it, but not so that thou oppress the helpless one with gaiety. Respect the poor

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man by gifts whose hand he knows not of. Rather feed thyself with vilest weed than make thyself dependent on other human beings. Seek not greedily after power and pre-eminence in the world. Spend not thy time among people who speak ill of their brother-man. Be not as the fly that is always seeking sick and wounded places. Dare not to rejoice when thine enemy comes to the ground, but give him food when he hungers. Purge thy soul from angry passion, that inheritance of fools. Love the society of wise men, and strive to know more and more of the ways and the works of thy Creator.

ELIAZAR BEN ISAAC,
(*XI. Century*).

SELDOM can a heart be lonely,
If it seek a lonelier still—
Self-forgetting, seeking only
Emptier cups of love to fill.

XX. *The Aspiration of Work.*

Blessed is the man whose strength is in Thee, O God, because Thy ways are in his heart. He goes from strength to strength till he appears before God in Zion.—*Psalm lxxxiv. 5, 7.*

HIGH hearts are never long without hearing some new call, some distant clarion of God, even in their dreams ; and soon they are observed to break up

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the camp of ease, and start on some fresh march of faithful service. And, looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest ; with whom, therefore, the alternation is instantaneous and constant ; who do the good only to see the better, and see the better only to achieve it ; who are too meek for transport, too faithful for remorse, too earnest for repose ; whose worship is action, and whose action ceaseless aspiration.

J. MARTINEAU.

REST not ! Life is sweeping by,
Go and dare before you die ;
Something mighty and sublime
Leave behind to conquer time ;
Glorious 't is to live for aye
When these forms have passed away.

XXI.

Death.

Though I walk through the valley of the shadow
of death I fear no evil, for Thou, O God, art with me ;
Thy rod and Thy staff, they shall comfort me.—
Psalm xxiii. 4.

God is the strength of my heart and my portion
for ever.—*Psalm lxxiii.*

THIS life is but the fore-court of the Palace above ;
prepare thyself so that thy soul enter worthily
the Palace.

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SINCE nature's works be good and death doth serve

As nature's work, why should we fear to die ?

Since fear is vain but when it may preserve,

Why should we fear that which we cannot fly ?

Fear is more pain than is the pain it fears

Disarming human minds of native weight ;

While each conceit an ugly figure bears

Which were not evil, well viewed in reason's light.

Our owly eyes, which dimmed with fashion be,

Can scarce discern the dawn of coming day,

Let them be cleared and now begin to see,

Our life is but a step in dusty way.

Then let us hold the bliss of peaceful mind,

Since this we feel, great loss we cannot find.

SIR PHILIP SIDNEY.

XXII.

Immortality.

I shall not die, but live and declare the works of
the Lord.—*Psalm cxviii. 17.*

I FEEL in myself the future life. I am like a forest
which has been more than once cut down. The
new shoots are stronger and livelier than ever : I am
rising, I know, toward the sky. The sunshine is on
my head. The earth gives me its generous sap, but
heaven lights me with the reflection of unknown worlds.
You say the soul is nothing but the resultant of bodily

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powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse: history, philosophy, drama, romance, tradition, satire, ode, and song,—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say, like so many others, “I have finished my day’s work;” but I cannot say, “I have finished my life.” My day’s work will begin again the next morning. The tomb is not a blind alley: it is a thoroughfare. It closes on the twilight to open with the dawn. I improve every hour because I love this world as my fatherland, and because the truth compels me. My work is only a beginning. My monument is hardly above its foundations. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity.

VICTOR HUGO.

FROM night to light,
From doubt to sight,
The soul, God’s breath,
Is led by death.

XXIII. **Intimations of Immortality.**

And it shall be when Thou art come hither to the city that thou shalt meet a company of prophets coming down from the high place with a psaltery and a tabret, and a pipe and a harp before them, and they shall prophesy. And the Spirit of the Lord shall come upon thee and thou shalt prophesy with them and shalt be turned into another man.—*I. Samuel x. 5. 6.*

KNOW that what Samuel announced to Saul was not a miraculous occurrence which happened to him only because he was chosen to become a prince and ruler of his people. Everyone who met a prophet and heard him prophesy, experienced an inward change so deep that he appeared like another man; a new spirit was awakened in him; he felt himself raised beyond his ordinary condition by the clearness of his thoughts, by his yearning after still greater insight, whilst his humanity and strength of self-renunciation were increased. In this ecstatic state he saw the light and felt the exaltation of the more perfect life to come; for what else can we expect of such a life but that the soul, freed from the body and its senses, glories in its Divine origin, and rejoices in the perception of the world of spirits and the communion with the Eternal One. The prophets were to our forefathers the living witnesses, the actual proofs, of the independence of the soul from the destiny of the body. They had direct experience of that

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which we seek to reach by philosophical reasoning and logical conclusions.

JEHUDAH HALEVI.

Question : Although the prophets are no more, is the experience of which the poet-philosopher speaks quite unknown to us, altogether unattainable to us? Have we not lived through hours in which our souls seemed lifted into a higher sphere of thought and feeling? Why do we not treasure up these intimations for the strengthening of our faith and the deepening of our hope?

XXIV.

The Scaffolding.

Woe unto him that striveth with his Maker! Let the potsherds strive with the potsherds of the earth. But shall the clay say to him that fashioneth it, What makest Thou? Or the work (to the workman), His hands (have no cunning).—*Isaiah xlv. 9.*

THE scaffolding is kept around men long after the fresco is commenced to be painted; and wondrous disclosures will be made when God shall take down this scaffolding body, and reveal what you have been doing. By sorrow and by joy; by prayer, by the influences of the sanctuary; by your pleasures, by your business, by reverses, by success and by failures, by what strengthened your confidence, and by what broke it down; by the things you rejoiced in and by the things you

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mourned over; by all that God is working in you. And you are to be perfected, not according to the things that you plan, but according to the divine pattern.

H. W. BEECHER.

TURN, turn, my wheel, all things must change
To something new, to something strange;
Nothing that is can pause or stay;

.
This earthen jar
A touch can make, a touch can mar;
And shall it to the potter say:
What makest thou? Thou hast no hand?
As men who think to understand
A world by their Creator planned,
Who wiser is as they.

—From *The Potter's Wheel*, by Longfellow.

XXV.

Tears.

My tears have been my meat day and night.—
Psalm xlii. 3.

They that sow in tears shall reap in joy.—*Psalm cxxvi. 5.*

And the Lord God will wipe away the tears from
all faces.—*Isaiah xxv. 8.*

THANK God, bless God all ye who suffer not
More grief than ye can weep for. That is well—
That is light grieving! lighter none befell,

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Since Adam forfeited the primal lot.
Tears! What are tears? The babe weeps in its cot,
The mother singing ; at her marriage-bell
The bride weeps, and before the oracle
Of high-faned hills the poet has forgot
Such moisture on his cheeks. Thank God for grace,
Ye who weep only! If, as some have done
Ye grope tear-blinded in a desert place
And touch but tombs—look up! those tears will run
Soon in long rivers down the lifted face,
And leave the vision clear for stars and sun.

ELIZABETH BARRETT BROWNING.

The heavenly gates which prayer and fasting
cannot open, tears will unlock.—*Rabbinical*.

Shakespeare calls tears : heaven-moving pearls.

XXVI.

The Hereafter.

Goodness and mercy shall follow me all the days
of my life and I shall dwell in the house of the Lord
forever.—*Psalms xxiii. 6.*

SOME one may say: Thou hast shown us what we
hope of a future life is reasonable; now tell us also
whither the departed souls go, where is their dwelling-

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place, what is their occupation, how are the good rewarded and the bad cleansed from the stains of their sins? I would answer: Friend, thou dost ask more than I ever promised to do. For my part, I content myself with the conviction that I shall always remain under Divine protection; that a holy and just Providence rules in the future world as it does in this, and that my true happiness consists in the beauty and perfection of my soul. These are: temperance, justice, freedom, love, benevolence, knowledge of God, laboring in the service of His purpose and an entire surrender to His will. These are the beatitudes which I expect to find in the future life, and more I need not to know in order to go cheerfully on the way that leads to it; thither you will all follow me when your hour shall come.

MOSES MENDELSSOHN.

THEY throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Though they are here no more.

More homelike seems the vast unknown,
Since they have entered there ;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore :
Whate'er betides, Thy love abides,
Our God for evermore.

XXVII. *The Hope of Salvation.*

Harken unto me, ye that know righteousness, saith the Lord ; ye people in whose heart is my law : fear ye not the reproach of men, neither be ye afraid of their revilings.—*Isaiah li. 7.*

YOUR question, why I do not try to make converts, has, I must say, somewhat surprised me. The duty to proselytize springs clearly from the idea that outside a certain belief, there is no salvation. I, as a Jew, am not bound to accept that dogma, because according to the teachings of the Rabbis, *the righteous of all nations shall have part in the rewards of the future world*; your motive, therefore, is foreign to me; nay, as a Jew, I am not allowed publicly to attack any religion which is sound in its moral teachings. . . .

The practice of these teachings I call Internal Service of God; and not to assist in the dissemination of them would show an extreme want of interest in the welfare of my fellowmen: but as to dogmas and ceremonies (the External Service of God), how can I know which are the best for others? All I am convinced of is: that those I profess and practice are the best for me, and the fact that I believe these ordinances to have been commanded by God does not oblige me to assume that they needs must be the best for all the rest of the world. This also I do know: that I love all friends of virtue and of wisdom heartily, no matter what their External Service, and if you are in reality as good as you appear in your letter, I esteem you most sincerely.—*From a letter of Moses Mendelssohn to a non-Jewish correspondent.*

XXVIII.

The Destiny of Man.

Let the counsel of thine own heart stand; for there is no man more faithful unto thee than it. A man's mind is sometimes wont to tell him more than seven watchmen that sit above in a high tower.—
Sirach.

OUR future destination is a new link in the chain of our being, which connects itself with the present link most intimately, and by the most subtle progression; as our earth is connected with the sun, and as the moon with our earth. When death bursts the bonds of our present limitation, God will transplant us, like flowers, into quite other fields, and surround us with entirely different circumstances. Who has not experienced what new faculties are given to the soul by a new situation? Faculties which, in our old corner, in the stifling atmosphere of old circumstances and occupations, we had never imagined ourselves capable of? . . . Wherever I may be, through whatever worlds I may be led, I know that I shall forever remain in the hands of the Father, who brought me hither, and who calls me further on.

HERDER.

FATHER and Helper! plant within each bosom
The seeds of holiness, and bid them blossom
In fragrance, and in beauty bright and vernal,
And spring eternal.

Then place them in thine everlasting gardens
Where angels walk, and seraphs are the wardens;
Where every flower, escaped through death's dark portal,
Becomes immortal.

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XXIX.

Duty Divine.

And in every work that he began in the service of the house of God, and in the Law, and in the Commandments, to seek his God, he did it with all his heart, and prospered.—*II. Chron. xxxi. 21.*

THERE is nothing like the first glance we get at duty, before there has been any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are, that it seems indistinct. Considering a duty is often only explaining it away. Deliberation is often dishonesty. God's guidance is plain, when we are true.

F. W. ROBERTSON.

Try to do thy duty—and thou shalt at once know thine own worth.

GOETHE.

Duty is the great witness of our personality.

JOHN STERLING.

MTERN Daughter of the Voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free,
And calm'st the weary strife of frail humanity!

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To humbler functions, awful power!
I call thee: I myself commend
Unto thy guidance from this hour;
Oh! let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy bondman let me live.

WILLIAM WORDSWORTH.

XXX.

True Excellency.

Let not mercy and truth forsake thee; bind them
about thy neck; write them on the tables of thy
heart; so shalt thou find favor with God and men.
—*Proverbs iii. 3, 4.*

NO crown carries such royalty with it as doth humility; no monument gives such glory as an unsullied name; no worldly gain can equal that which comes from observing God's laws. The highest sacrifice is a contrite heart; the most beautiful of all things man can do is to forgive wrong. Cherish a good heart when thou findest it in any one; hate, for thou mayest hate it, the haughtiness of the overbearing man, and keep the boaster at a distance. There is no skill or cleverness to be compared to that which avoids temptation; there is no strength that can equal piety. All

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honor to him who prays, reads, learns, all with a passionate yearning for his Maker's grace.

ELEAZAR BEN YEHUDAH,
(*XIII. Century*).

O, WOULD that I might be
A servant unto Thee,
Thou God by all adored,
.

Spirit and flesh are Thine,
O heavenly shepherd mine !
My hopes, my thoughts my fears, Thou seest all.
Thou measurest my path, my steps dost know,
When Thou upholdest, who can make me fall,
When Thou restrainest, who can bid me go ?

JEHUDAH HALEVI

Israel.

PART FIRST.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen. . . . —*Isaiah xliii. 10.*

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of man, neither be ye afraid of their revilings.—*Isaiah li. 7.*

I.

The Call of Israel.

If ye will obey my voice indeed and keep my covenant, then ye shall be a chosen people unto me out of all nations, for all the earth is mine; ye shall be unto me a priestly people and a holy nation.—

Exodus xix. 5, 6.

THE answer made to this call by the people was worthy of the hour; for, as with one voice, they said: "All that the Lord shall say, we will do and hear." The ancient masters point to the seeming rashness of the reply since hearing ought to precede a vow of doing; but such, they explain, is always the effect of true inspiration. The self is lost in the end of the inspiring cause. Only under the sway of such an absorbing influence are great resolutions born. What generous soul does not know these sacred hours? And, although more may be vowed, to ourselves and to others, than can be fulfilled, yet are we, as it were, pushed forward and upward by these rising waves of spiritual life; we never fall back altogether to the level from which we were lifted. Israel, it is true, did relapse into old errors, and not very long after; he has often been rebuked for his backsliding; but what are these lapses compared with his unwavering faithfulness through thousands of years, and under what trials! G. G.

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GIVE me strength to hold to Thee for aye,
To let me touch Thy garment's hem, I pray;
And though Thy dreaded judgments may draw near,
Submissive to Thy will, I have no fear.
I'll keep Thy covenant unbroken, Lord,
Most dear and precious is to me Thy Word.

II.

The Best Truths.

For this is not a vain thing for you, it is your life,
and by this ye shall prolong your life in the land
whither ye go over Jordan to possess it.

Deut. xxxii. 47.

“**I** believe in God, the Father Almighty, Maker of
heaven and earth;” “The Lord our God is One;”
“There is none good save One, that is God;” “There
is One God and Father of us all, who is above all, and
through all, and in you all;” “One God, the Father, of
whom are all things, and we in Him;” “For in Him we
live and move and have our being;” “God is light, and
in Him is no darkness at all;” and “God is love.”
Here is your true creed and confession. I want to say,
Get these mighty and masterful sentences by heart, and
teach them to your children, that they may take them
out into the world for their staff and stay, when they
leave the old roof-tree. We may believe many a radi-
ant truth besides; but these, to begin with, are the best

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I ever found. "Tell me the whole Law while I stand on one foot," the young heathen wit said to the old master of the Law in Jewry, just before our Christian era, and he thought he had the old scholar on the hip. But he had reckoned without his host. "Lift up your foot," the old man said promptly; and, with a smile, "Are you ready?" "Yes, master, ready." "Well, now, listen. 'Do not unto another what thou wouldest not have another do unto thee'—that is the whole Law: the rest is only commentary and exposition." So I want to say to myself and to you: Here is the essence of all faith; and we can hear it, as we can hear the whole Law touching the conduct of our life while we stand on one foot.

ROBERT COLLYER.

GRAFT within our heart of hearts
Love undying for Thy name;
Bid us, ere the day departs,
Spread afar our Maker's fame;
Young and old together bless,
Clothe our souls with righteousness.

III.

Israel Enduring.

I, the Lord, change not; and ye, house of Israel,
are not consumed.—*Malachi iii. 6.*

FORMERLY I felt little affection for Moses, probably because the Hellenic spirit was dominant

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within me, and I could not pardon the Jewish lawgiver for his intolerance of images and every sort of plastic representation. I failed to see that despite his hostile attitude to art, Moses was himself a great artist, gifted with the artist's spirit. Only in him, as in his Egyptian neighbors, the artistic instinct was exercised solely upon the colossal and the indestructible. But, unlike the Egyptians, he did not shape his works of art out of brick and granite. His pyramids were built of men, his obelisks hewn out of human material. A feeble race of shepherds he transformed into a people bidding defiance to the centuries, a great, eternal, holy people, God's people he intended to build, an exemplar to all other peoples, the prototype of mankind: he created Israel; with greater justice than the Roman poet could this artist boast of having erected a monument more enduring than brass. . . . Now I understand that the Greeks were only beautiful youths, while the Jews have always been men, powerful, inflexible men; not only in early times, to-day, too, in spite of eighteen hundred years of persecution and misery.

HEINRICH HEINE.

THOU who so high hast raised me by Thy love,
My eyes look upward to Thy realms above.
Thou art my strength, on Thee will I rely,
And serve Thee till the moment that I die;
Thy service I have made my chosen part,
O God, instil Thy grace into my heart.

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IV.

An Ideal of a Jew.

Ye shall be perfect with the Lord, your God.

—*Deut. xviii. 13.*

THE pious Jew bears about with him unrepiningly the burden of his people's faith, holds worldly delights in contempt, is moderate in all the workings of his mind, is master of his passions, and, in sooth, has God continually before his eyes. The path which his feet tread is straightforward, and the words he utters to others are soft and sweet; he educates his children to a worthy life, infuses love and righteousness into all his works, and seeks to lead others in the right way; he is of a contented mind, and rejoices when the world goes well with others. He loves his neighbors and friends, lends to the needy, gives alms secretly and does good purely for God's sake. Such a one you will find early and find late in the house of religious study and prayer, where he may add to the store of his knowledge and pray from the depths of his reverent heart.

ELEAZAR BEN YEHUDAH

(*XIII. Century*).

LET Israel strive for truth alone,
In love to bless mankind;
And in the bond of brotherhood
All nations soon to bind,
So that they all with one accord
Acknowledge and obey the Lord.

V. The Purpose of the Commandments.

Blessed are the undefiled in the way, who walk in the path of the Lord. Blessed are they that keep His testimonies and seek Him with their whole heart,—
Psalm cxix. 1, 2.

WHAT are the things that we Jews are commanded or forbidden? They are simple and well known. The first command is concerning God, and affirms that God is almighty and perfect, self-sufficient and sufficient for all other things; indeed, the beginning, the middle and the end of all things. He is manifest in His works and benefits, and more conspicuous than any other being whatever; but as to His essential nature, most obscure. All materials, let them be ever so costly, are unworthy to compose an image of Him, and all arts are inartistic to express the idea of Him. . . . All men ought to follow and worship Him in the exercise of virtue; for this way of worship is the most holy. And we ought first to pray for the common welfare of all, and after that for our own, since we are made for fellowship with one another, and he who prefers the common good to his own private good is especially acceptable to God. And let our prayers and supplications be made to God, not so much that He would give us what is good as that we may only receive and use it as good.

FLAVIUS JOSEPHUS.

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THY word a wondrous guiding star
On pilgrim hearts doth rise ;
Leads to their Lord who dwells afar
And makes the simple wise.
Let not its light
E'er sink in night,
But still in every spirit shine,
That none may miss Thy light divine.

VI. The Two Guides.

Remember the days of old, consider the years of many generations : ask thy father, and he will show thee ; thy elders, and they will tell thee.—*Deut xxxii. 7.*

TWO angels guide
The paths of man, both aged and yet young
As angels are, ripening through endless years.
On one he leans: some call her Memory,
Some Tradition; and her voice is sweet
With deep mysterious accords.
The other floating above, holds down a lamp which
streams
A light divine and searching on the earth,
Compelling eyes and footsteps: Memory yields,
Yet clings with loving cheek and shines anew;
Reflecting all the rays of that bright lamp
Our angel Reason holds. We had not walked

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But for Tradition: we walk evermore
To higher paths by brightening Reason's lamp.

GEORGE ELIOT.

A man is born by the side of his father and there he
remains.

QUOTED BY EMERSON.

A nation lives by its traditions, and the deeper the
love that binds the members of a family together the
richer the store of its reminiscences and the more
numerous its memorial days.

G. G.

VII.

Customs.

When wisdom entereth into thine heart and knowl-
edge is pleasant unto thy soul, discretion shall pre-
serve thee, understanding shall keep thee: To deliver
thee from the way of the evil man, from the man that
speaketh froward things.—*Proverbs ii, 10. 12.*

THE soul can shed a glory
On every work well done,
As even things most lowly
Are radiant in the sun.

RELIGION, they say, is only custom. I might agree
to this if the "only" were left out. Customs are
the flowers of civilization. You can tell a man's training,
yea, even much of his character, by his habits. Moral-
ity, Ethics, "*Sittlichkeit*," are words derived from roots
denoting manner of living—that which is acknowledged
and adopted by the people as right and seemly. There

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are foolish customs, of course, but these apart, manners and usages are the silent compact, the unwritten law which preserve the proprieties of civilized life, and piety is thus the fruit of religious customs.

G. G.

The very sooth of it is that an ill habit is an ill fate.

L'ESTRANGE.

VIII.

The Spiritual Life.

This is the word of the Lord to Zerubbabel: not by hosts, not by power, but by My spirit.

—*Zechariah iv. 6.*

WHO are the great men and what are the great nations of the world? What is left of all human history? The only things that are alive to-day of all the product of the world of the past are the spiritual things. Did not Paul speak the truth when he said: "The mind of the spirit is life?" Where is Phœnicia, Babylon, Egypt? All that is left of Egypt are a few pyramids and the sphinx, which testify to an intolerable tyranny over millions of slaves. What is left of Tamerlan, of Xerxes, the great oriental conquerors? Nothing. What is left of little tiny Palestine?—Imperishable treasures that the world would not part with for all the material fruits of civilization together. What is left of Greece? The literature, the art, the truth, the beauty. What is left of Rome? Her magnificent

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thoughts embodied in law, her arts. It is the spiritual things that live and wherein resides all human greatness

MINOT J. SAVAGE.

THE heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

IX.

Ancient Prayers.

At the close of the service of the great Day of atonement the High-priest offered this prayer :

May it please Thee, O God, God of our fathers, that we may not be forced to emigrate ; but if it be so decreed by Thee, may it not be to a place where the knowledge of Thy Law is not found ; and may we suffer no want ; but if it be so decreed by Thee, may it not be a want of means to do good works ; and may it please Thee to let this year be one in which righteousness prevails ; also a year of plenty ; of trading, of rain, warmth and shade in due proportions, so that no one may need the help of his fellow-man, and no one be tempted to lord it over his neighbor.

TALMUD.

WHEN Rabbi Eleazar had finished his devotions, he added this petition : May it please Thee to let dwell within our borders Love, Brotherliness, Peace and Amity ; grant that the disciples may increase, our work

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for all lawful ends be blessed with happy issues, and that we finally obtain our portion in Paradise; that we may be armed for the good fight by the fellowship of the wise, and the prevailing of the good spirit within us; that every morning may find us cheered by hope, and governed by the fear of Thy name; and mayest Thou fulfill our wishes for the abiding good of our souls.

TALMUD.

X. The Grace of Repentance.

Who can say: I have made my heart clean, I am pure from sin?—*Prov. xx. 9.*

He that covereth up his sins (to hide them from himself) shall not prosper; but he that confesses and forsakes them shall find mercy.—*Prov. xxviii. 13.*

REPENTANCE is likewise an indispensable element in the belief of the followers of Israel's Law. For it is impossible for man to be entirely free from error and sin; he either does not sufficiently understand the opinion which he chooses, or he adopts one, not for its own merits, but in order to gratify his desire or his passion. If we were convinced that we could never make our crooked ways straight, we should forever continue in our errors and, perhaps, add other sins to those we have committed, because we do not see that there is a way of escape left to us; whilst the belief in the effi-

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cacy of repentance causes us to improve ourselves, to reach out for the best of ways, and to become better than we were before we sinned.

MOSES MAIMONIDES.

AND day by day I think I read more plain
This crowning truth, that, spite of sin and pain,
No life that God has given is lived in vain ;
But each poor, weak, and sin-polluted soul
Shall struggle free at last, and reach its goal,
A perfect part of God's great perfect whole.

XI.

Israel's Heritage.

“ O ye, that love the Eternal, see that ye hate the thing that is evil ; to him that ordereth his conversation right, shall be shown the salvation of God.”

[AS QUOTED BY M. A.]

WHETHER we consider this revelation in respect to human affairs at large, or in respect to individual happiness, in either case its importance is so immense, that the people to whom it was given, and whose record is in the Bible, deserve fully to be singled out, as the Bible singles them: “ Behold, darkness shall cover the earth, and gross darkness the nations; but the Eternal shall rise upon thee, and His glory shall be seen upon thee.” For, while other nations had the misleading idea that this or that, other than righteousness, is saving, and it is not; that this or that, other than conduct, brings happiness, and it does not; Israel had the true

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idea, that righteousness is saving and that to conduct belongs happiness. Nor let it be said that other nations, too, had at least something of this idea. They had, but they were not possessed with it; and to feel it enough to make the world feel it, it was necessary to be possessed with it. Israel and the Bible are filled with religious joys: "Eternal, what love have I unto Thy Law? All the day long is my study in it." This is why the testimonies of righteousness are Israel's heritage forever, because they were the very joy of his heart.

MATTHEW ARNOLD.

YET know the Lord hath chose,
Chose to himself apart,
The good and meek of heart.

.

Into my heart more joy
And gladness Thou hast put,
Than when a year of glut
Their stores doth over-cloy.

✱

XII. What Was Revealed to Moses.

If there be a prophet among you, I will make Myself known to him in a vision, and will speak unto him in a dream. My servant Moses who is faithful in all my house, with him will I speak mouth to mouth . . . and the similitude of the Lord shall he behold.—
Numbers xii. 6, 7.

UNTIL Moses the veil of the senses, of appearances, was lifted: he, too, looked through the show of

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things, and saw that behind the outward, which makes the outward what it is. To his earnest and manly soul was revealed the truth that man is not free, but bound; that he cannot do as he would, but as he must; that he is not free to do wrong, but bound to right by a double chain of pain and fear: he saw and felt the presence of penalty: that God had attached pain to certain courses of action, and pleasure to other and quite opposite courses; and that this was *law*, from which man could not get away; that fire would burn and water drown, that sin would bring evil and remorse, and, let a man try as hard as he might, he could not make it so that fire would not burn, nor water drown, nor intemperance of the body destroy the soul: he stood awed before the majesty of *law*. And how great was that revelation!

ELIZA T. CLAPP.

AND fierce though the fiends may fight,
And long though the angels hide—
I know that truth and right
Have the universe on their side.

XIII.

The Way to God.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.—*Deut. iv. 2.*

He that adds to the Divine ordinance transgresses as much as he that diminishes.—*Talmud.*

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THE divine religion does not urge us to lead an ascetic life, but guides us in the middle path, equidistant from the extremes of too much and too little; it allows free play to every Godgiven faculty of both body and soul, within the limits drawn by the Divine Hand itself. For certain it is that what we devote to one faculty in excessive measure we withdraw from another faculty, and thus lose the harmony which should pervade our whole life. . . . In general, let me impress this principle on thy mind: The essence of our whole Law is contained in these three things:

REVERENCE, LOVE, JOY.

They are the way to bring us near to God. Thy contrition on the day of fasting is in no wise more pleasing to Him than thy joy on the Sabbath or the Festival, if so be that thy delight come from a devout and full heart. Just as prayer requires reflection and devotion, so does joy in God's commandments and the study of His revelation. Thou must rejoice in the love of Him who gave the Law, being persuaded that the giving thereof was an act of His love towards thee.

JEHUDAH HALEVI.

GOD doth suffice! O thou, the patient one,
Who putteth faith in Him and none beside,
Bear yet thy load; under the setting sun
The glad tints gleam; thou wilt be satisfied.

XIV. The Unifying Power of Religion.

Instead of brass, I will bring gold, and instead of iron I will bring silver. . . . I will also make thine officers peace, and thine exactors righteousness.—

Isaiah lx. 17.

RELIGION is the most potent factor of association, because it binds men together by *Ideas*. True, it also divides, and sharply enough at that. But this is inevitable. All closer unions create rigid separations. Every home has an inner court from which all strangers are strenuously banished. The marital bond derives its sanctity from its restriction to two beings. The least infringement desecrates it. . . . The triumph of true religion lies in this: that all sorts and conditions of men become helpful to each other despite their differences of views and beliefs, and work together for purposes that benefit the whole of society. The linking of hands under the influence of Ideas cannot fail to draw the hearts also closer to each other. Let the spirit of humanity, let mutual respect be cultivated in the various churches and synagogues, and wrangling about creeds and dogmas and forms will cease as naturally as rude speech and offensive manners vanish from the intercourse of gentle folk and cultured society.

G. G.

WHAT might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In Love and Right,
And cease their scorn of one another?

XV.

Jewish Separatism.

Ye stand this day, all of you, before the Lord, your God; your captains, your elders, your officers, with all the men of Israel, your little ones and your wives, and thy stranger that is in thy camp, from the hewer of thy wood, to the drawer of thy water: that thou should'st enter into covenant with the Lord, thy God, and His oath which He maketh with thee.—
Deuteronomy xxix. 10, 12.

WHENEVER the Jew is permitted to enter the life around him, on terms of freedom and equality, he will be mastered by it and lay aside his peculiarities. The old fable of the wind and the sun contending with one another as to who will succeed in making the wayfarer take off his cloak, is true for all conditions of men. Liberty always works equality; right always conquers wrong; if not in external things, yet in the minds and hearts of men. Love unfailingly casts out hatred, and proofs of brotherly feeling always make people ashamed of their pride and their selfishness. The powers of darkness love darkness, but they fly before the rays of the morning sun.

The Jews, no more than any other class of men, relish social seclusion. They have, on the contrary, shown a wonderful adaptation to new conditions. Coercion they will resist: despotism, even if benevolent, they will oppose: and will do so by shutting themselves up in their own peculiar life. But no class responds more

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readily to the allurements of right and humanity than they.

G. G.

OPPRESSION'S heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.
All Slavery, Warfare, Lies, and Wrongs,
All Vice and Crime, might die together ;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

XVI.

True Unity.

I will pour water upon that which is thirsty, and floods upon dry ground : I will pour my spirit upon thy children, and my blessing upon thy offspring. One shall say, I am the Lord's ; another shall call himself by the name of Jacob ; another shall subscribe with his hand unto the Lord ; another adorn himself by the name of Israel.—*From Isaiah xlv.*

THE promised revival will not present that outward uniformity which men were then, as they are now, wont to expect from such an awakening of the heart. The heavenly gift will be one, but it's workings manifold. It is likened to an overflowing river, seeking many outlets. The ardor of the young soul will be such as not to permit it to rest until it has found its bed.

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“I am the Lord’s” will be the watchword of those who are fired by the idea, “All for God, all with God.” Others will place the name of “Jacob” in the foreground, because they are inspired mostly by the nation’s history; others, again, will, as if by their sign manual, pledge their lives to the public service of God; whilst yet others will write on their banners, “Israel, Wrestler in the midnight darkness.” So far, then, from warning against these different modes of manifestations the prophet hails them as signs of the coming revival. O, that we learned wisdom from this seer who never sacrificed true unity to mere uniformity.

G. G.

WE would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth and thus to follow Thee.

XVII.

The Invisible Church.

And the people of Nineveh believed God and proclaimed a fast and put on sackcloth . . . and the king arose from his throne and laid his royal robe from him and sat in ashes and caused it to be proclaimed: Let every one cry mightily unto God, turn from his evil way and put away the violence that is in his hand. And God saw their works, that they turned from their evil way. And God forgave them and did not bring on them the evil that He had sent word by Jonah, the prophet, He would bring.—*Jonah ii. 5-9.*

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I ENDORSE willingly and with my whole heart, all the good you say of the moral teachings of the New Testament. I am myself assured that many of those things which Christian Rabbis have ascribed to Jesus, never entered his mind or crossed his lips; things for the denial of which they slew men and allowed themselves to be slain. A Christianity such as yours would change this earth into a paradise, if it were generally accepted. In a matter of such transcendent concern to mankind, why stop to quarrel about a name? Call it Christianity if you think that that name would be helpful in speeding on that golden age; but that Christianity is of a surety, *an Invisible Church*, consisting of Christians, Jews, Mohammedans, Chinese and others, and from which, above all, the ancient Greeks and Romans must not be excluded. Strange, how our judgments conflict with each other; in history we lavish praise on those nations, admitting freely that we are much below them in almost all things; but when we come to the reward of goodness which a just God cannot withhold from anyone, we do not mention them, nay, worse, with wicked ingratitude, consign them to Orcus.

From a letter to a Christian, by

MOSES MENDELSSOHN.

THEN let each human spirit
Enjoy the vision bright,
The truth that comes from heaven
Shall spread like heaven's own light.

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Till earth become God's temple;
And every human heart
Shall join in one great service,
Each happy in his part.

XVIII. *The Invisible Lodge.*

Woe unto them that call evil good and good evil;
that put darkness for light, and light for darkness;
that put bitter for sweet, and sweet for bitter.—
Isaiah v. 20.

THERE is an Oral or Traditional Law in every healthy society, more potent than the written, which rules in the courts of justice; it is handed down from every honest sire to his sons and daughters. By it, men and women are judged in the hearts of their fellowmen; from it no appeal lies anywhere. There is something majestic in the silent, but implacable judgment of society. Every respectable man and woman is of the jury. Without joint consultation, sentence is pronounced. Society is deeply concerned in the preservation of its judicial supremacy, for it determines the value of that which, to the upright soul, is dearer than life itself—character. Our time is prolific in novel associations of all kinds. But of far greater importance than any of these is the Invisible Grand Lodge of all righteous souls; it is without framed creed, without written code, without recognized symbol, and is yet one

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and undivided. It speaks the universal language of conscience and its head is: The Everlasting Master, before whom there is no respect of person.

G. G.

GIVE forth thine earnest cry,
O Conscience, Voice of God !
To young and old, to low and high
Proclaim His will abroad.

Within the human breast
Thy strong monitions plead,
Still thunder Thy Divine protest
Against the unrighteous deed.

XIX. Apostles of Righteousness.

And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever.—*Daniel xii. 3.*

OUR feeling of Brotherhood should broaden out in the direction of the great Teachers and Inspirers of the world, the acknowledged Masters of the human race. No blame to him who chooses one for his guide, nay, for his God, if no lower place can satisfy him than the throne of heaven. But why must that make a man blind to the merits of other Masters, who “from their urns still rule the world.” I think the hour is coming, nay, is even now, when the immortal words of Buddha and Zoroaster, Confucius and Socrates will be heard, and

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heard gladly in both Christian and Jewish churches. We shall never succeed in banishing them from the memory of men, never silence their voices, never make their teachings of no effect. Let us raise our eyes sometimes beyond the limits of our own faith, that we may have a vision of the greatness and the glory of the Kingdom of God on earth. Let us ever honor the memory of those master-builders that laid its foundations so deep in the hearts of men that they can never be moved.

G. G.

ASSIST us, Lord, to act, to be
What nature and Thy laws decree,
Worthy that intellectual flame
Which from Thy breathing spirit came.

May our expanded souls disclaim
The narrow view, the selfish aim;
But with a generous soul embrace
Whate'er is friendly to our race.

XX. *The Pride of Faith.*

Now, the man Moses was more meek than any man on the face of the earth.—*Numbers xii. 3.*

Pride goes before destruction, and a haughty spirit before the fall—*Prov. xvi. 18.*

THE Chinese carry courtesy so far as to praise the religion of their neighbors and to depreciate their own. You, honored sir, they would say, are of the

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noble and lofty religion of Confucius; I am of the poor and insignificant followers of Lao-tse. There is, of course, not a trace of sincerity in this; yet, that sin of politeness is, perhaps, more pardonable than our rudeness in extolling Our faith, Our church, Our heaven, Our God above that of our neighbors, without the least regard for their natural sensibilities. To some Jews there is nothing more in the Unity of God than a declaration against the Trinity, just as, for some Christians, the death on the cross was suffered, not so much to save the believers, as to damn the unbelievers. Would, that a streak of Chinese politeness might temper our so-called zeal for God and His cause, for I cannot but think that good manners and consideration for the feelings of our neighbors are as pleasing in heaven as they are on earth. And we have this Pharasaic warning: "Deal gently with the erring heathen; remember, he also follows in the footsteps of his parents and forefathers." To which we may fitly add the wise precept of Philo: "Be first known by your excellence in things human, in order that you apply yourselves, with profit, to things Divine."

G. G.

XXI.

The Bible.

The grass withereth, the flower fadeth; but the Word of our God standeth forever.—*Isaiah xl. 8.*

THE Bible, what a book! Large and wide as the world, based on the abysses of creation, and peer-

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ing aloft into the blue secrets of heaven; sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity is contained in this One book. It is the book of God. The Jews may readily be reconciled to the loss of Jerusalem, and the Temple, and the Ark of Covenant, and all the crown jewels of King Solomon. Such forfeiture is as naught when weighed against the Bible, the indestructible treasure that they have saved. That One book was to the Jews their country, their possessions—at once, their ruler, and their weal and woe. Within the well-fenced boundaries of that book they lived and had their being. Absorbed in the perusal of their Sacred Book, they little heeded the changes that were wrought in the real world around them. Nations rose and vanished; States flourished and decayed; revolutions raged throughout the earth—but they, the Jews, sat poring over this book unconscious of the wild chase of time that rushed on above their heads.

HEINRICH HEINE.

THY word through ages gone—
With all Thy prophets true
We hold communion there,
The spirits of the just made pure
By sorrow and by prayer,
Those mighty men of old,
Whose words were vital breath,
Bestowing faithfulness in life
And fearlessness in death.

XXII. **Hallowing God's Name.**

This is it that the Lord spake : I will be sanctified
in them that come nigh me, and before all the people
I will be glorified.—*Leviticus x. 3.*

THIRTEEN times in the Pentateuch is enjoined upon us the love of God; and when the temper of a man is filled with love for his God, he needs must serve his Maker faithfully, though men should seek to drag him from the service by main force. For then man is filled as with a consuming desire to mould his life according to God's will, and delight in God makes us forget all the world's delights. He longs to see God's name hallowed, and to bring him the sacrifice of his undivided love. His thoughts are ever with him whose praises are sung by his faithful lips.

ELEAZAR BEN YEHUDAH,
(*XIII Century*).

WHO seek His law, and testify
That there is none besides Him, cry :
Blessed art Thou, O Lord !
Holy and blessed !

Israel, His people, ceaselessly
Cry as they bend and bow the knee :
Blessed art Thou, O Lord !
Holy and blessed.

XXIII.

Charity.

Thou shalt open thine hand wide unto him (the poor amongst thy brethren) and shalt surely lend him sufficient for his need; . . . Thou shalt surely give him, and thy heart shall not be grieved when thou givest him.—*Deut. xv. 8-10.*

IT is incumbent on every Jewish house to practice charity, and to help the needy according to its power. For he who with compassion offers aid to the poor, gives also a gift to God. But charity shall be done, wherever possible, in secret; and he that does it soothes the wrath of God, excited by human sins. Our Rabbis taught: Every collection or freewill offering for the poor shall be done by two men; the distribution thereof, however, by three; for this latter is like the decision of a court of law. Injustice must not be done to a poor man; the unworthy must receive nothing, and the worthy must be denied nothing.

The merit of the man who incites to charity is greater than that of the man who simply gives out of his overflow.

The smallest gifts given in this world are united in the other world into a large sum, as the small scales are united into a strong armor.

He whose joy it is to exercise charity, on him does God bestow worthy recipients of it; and to him that devotes himself to benevolence, does God bestow the means thereto.

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He that repulses the poor that approach him, resembles an idolater who denies God who commanded him to have pity on the poor.

By benevolence man rises to a height where he meets God; it is wise, therefore, to do a good work before prayer is begun.

Even the poor man, that lives on alms, shall distribute a portion of that which he receives among the poor.

RABBI ACHAI,
(VIII. Century).

FOR we must share, if we would keep
That blessing from above;
Ceasing to give we cease to have—
Such is the law of love.

XXIV. No Conflict with Science.

Wisdom crieth without; she uttereth her voice in the streets: . . . How long will ye love ignorance, ye ignorant? and scorners delight in their scorning, and the foolish hate knowledge? . . . If thou criest after knowledge and liftest up thy voice for understanding . . . then shalt thou understand the fear of the Lord and find the knowledge of God.—*Prov. i. 20, 21 ; iii. 3, 5.*

JUDAISM is the only religion that has never entered into conflict, and never can, with either science or social progress, and that has witnessed, and still witnesses, all their conquests without a sense of fear.

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These are not hostile forces that it accepts or submits to, merely from a spirit of toleration or policy, in order to save the remains of its power by a compromise. They are old friendly voices which it recognizes and salutes with joy, for it has heard them resound for centuries already in the axioms of free thought, and in the cry of the suffering heart. For this reason the Jews, in all the countries which have entered upon the new path, have begun to take a share in all the great works of civilization, in the triple field of science, of art, and of action; and that share, far from being an insignificant one, is out of all proportion to the brief time that has elapsed since their enfranchisement.

JAMES DARMSTETTER.

How great is knowledge! behold, the Scriptures place it between the two holy names of the Everlasting in the versicle: For a God of *knowledge* is the Eternal.—*The Pharisees.*

XXV.

History.

Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the water I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—*Isaiah xliii. 1, 2.*

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THE history of the Jewish people comprises and implies that of the entire Mediterranean world, from beginning to end, rarely entering, and only by accident, into the political and material aspects of history, but concerned with the ideas, with the religious, the social factors, in short, with the living forces of humanity. The history of all other nations, even of those exercising the longest and most remote influence, covers only a single epoch and a single place. Each one appears and disappears ; its part was played in a single period ; its history is exclusively its own. The Jewish people, enduring through all times, has helped to shape all great events that have had their day ; it is a perpetual and universal witness of all these dramas, and by no means an inactive or mute witness, but closely identified with them in action or in suffering.

JAMES DARMSTETTER.

THEN will I feed this sacred fire ;
For wisdom's precept still inquire,
Still pray from pride and folly free ;
Speak, Lord, Thy servant heareth Thee.

XXVI. Faith in their Destiny.

I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore, but He hath not given me over to death.—*Psalm cxviii.* 17, 18.

THE oldest of races—that one whose history as a separate people goes farther back into the dim

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recesses of antiquity, than the record of any existing tribes of man, whose singular fate it is in these days to be found everywhere, and to achieve eminence in all countries—has this distinction, among many others, that year by year it keeps anniversaries of humiliation. The children of Israel are not afraid to commemorate the afflictions that have befallen their ancestors in olden times, the visitations that left their cities desolate, and sent their inhabitants wandering through the world; it is, perhaps, because they dare to do this that they have been able to withstand every influence which might induce them to abandon the traditions that keep them separate among men. They are capable of a faith in the destinies of their people that rises superior to the worst disasters and looks forward to a restoration of glory, while commemorating the sharpest sufferings.

LONDON TIMES.

IT is good that a man should both, hope
And quietly wait for the salvation of the Lord.
It is good for man
That he bear the yoke in his youth;
He sitteth alone and keepeth silence;
He putteth his mouth in the dust;
He giveth his cheek to him that smiteth;
He is full with reproach.
Let us search and try our ways,
And turn again unto the Lord;
Let us lift up our hearts
With our hands unto the God in heaven.—*From Lamentations, chap. iii.*

XXVII.

Mystery, But no Secrecy.

I have not spoken in secret, in a dark place of the earth ; I said not unto the children of Jacob, Seek ye me in vain. I, the Lord, speak righteousness, I declare things that are right.—*Isaiah xlv. 19.*

IN the religion instituted by Moses, the only record of which we have in the Holy Scriptures, there is no scope for a distribution of revelations into public and private. There is no “aside” in that drama. It has been remarked, that, if the religious idea of the antique Pagan world may be aptly represented by the figure of Harpocrates, the silent god of Egypt, holding one of his fingers on his lips, the religion of Israel is best described by the word: *Memra*, *i. e.*, speech, *verbum*, *logos*. The Mosaic system did not countenance one law and faith for the high, and another for the low; there was no mystery for any section of the community.

T. THEODORES.

For this commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea that thou shouldest say, Who shall go over the sea for us and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.—*Deut. xxx. 11, 14.*

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ALL the earth I'd wandered over
Seeking still the Beacon light,
Never tarried in the day-time,
Never sought repose at night;
Till I heard a reverend preacher
All the mystery declare,
Then I looked within my bosom
And 'twas shining brightly there.

XXVIII. Faith in the Hereafter.

Thy righteousness is like the great mountains;
thy judgments are a great deep; O Lord, thou pre-
servest man and beast.—*Psalms xxxvi. 6.*

THE Hebrew people, we are told, had not a faith vigorous enough to accept assurances to be realized in a world totally distinct from that under the observation of their bodily senses. There might be some weight in this argument, if it were but certain that a belief in rewards and punishments to be adjudged in heaven taxes the faculty of faith more heavily than does the belief in the triumph of virtue and the discomfiture of vice on earth. But is that so? The reverse seems to be true. No antagonistic experience, no stubborn facts avail to weaken the credentials which testify in favor of a reign of perfect justice in the region of heaven; while the experience of every day's life unmercifully destroys every inchoate hope of seeing the differences between right and wrong, good and bad,

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adjusted on this side of the grave. Then, still to persevere in such hope, would argue a superhuman effort of faith. . . . From beginning to end the Bible proclaims the accountability of rational beings for their actions, and the ever vigilant justice of God "who tries the hearts and reins." To admit "retributive justice" and to limit its action to this life, is a proceeding so irrational that it may be considered impossible.

T. THEODORES.

O H, no! it is no flattering lure,
No fancy weak or fond,
When hope would bid us rest secure,
In the better life beyond.

Nor love, nor shame, nor grief, nor sin,
His promise may gainsay;
The voice divine hath spoke within,
And God cannot betray.

XXIX.

The Chosen People.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me.—*Isaiah xliii. 10.*

THE idea of a "Chosen People" has for us no other meaning than that of a people placed into the

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world to do God's work amongst men; it implies no inborn superiority of race or descent, least of all, any favoritism in heaven. "God is no respecter of persons;" that word came from a Hebrew mind thousands of years ago, and still forms one of the foundation truths of our creed. It is not contravened by our prayers, nor has it been falsified by Jewish feelings towards non-Jews at any time—save only when the non-Jews acted towards the Jews as *non-men*. And that other word, than which no greater has yet been uttered, and about the ownership of which religions still wrangle, "Thou shalt love thy neighbor as thyself"—although the charter where it first appeared is in everybody's hand—forbids us to countenance the least restriction of human rights based solely on differences of race, station, culture or religion. And what has the distinction, claimed by Israel, been through these long centuries, aye, what is it to-day but a crown of thorns? What, but a faith, strong as fate, has kept him from tearing it from his head and chasing from his breast forever all Messianic dreams of a reign of righteousness and peace on earth?

G. G.

☉, CLOTHE us with Thy heavenly armor, Lord!
Thy trusty shield, Thy word of love divine;
Our inspiration be thy constant word;
We ask no victories that are not thine;
Give or withhold, let pain or pleasure be,
Enough to know that we are serving Thee.

XXX.

Messiah.

And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp. And Joshua, who ministered to Moses, one of his disciples said : My lord Moses, forbid them. But Moses said to him : Enviest thou for my sake ? Would God that all the Lord's people were prophets and that the Lord would put His spirit upon them.—*Numbers xi. 27, 29.*

THE old question of the Messiah, that has proved so tragic to its first propounders, has at last ceased to be a question for many of the Jews of to-day ; not, however, because they have found the person to whom the title appertains, but because they have eliminated from it the personal element altogether. They have transferred the idea from man to mankind, and thus put an end to all controversy, on that point, with other creeds and churches. Nor is their position an altogether new creation. Some of the Pharisees of old have at least hinted at it. What did they mean by saying : "The days of Messiah are from Adam until now," but this that the soul of the great hope lies in the gradual development of the latent powers of man towards that state of this world's happiness, which ravished the eyes and inspired the lips of the ancient seers ? Rising from stage to stage, the vision assumed the expression consonant with the periods through which it passed, but

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also left them behind when outgrown. Nothing can save the temporal from the tooth of time; and temporal are all history and all actors of history. Their influence alone endures, yet, not intact, but assimilated with all the other ideas that dominate the living generations. Who can separate the threads out of which our present faith has been woven? of a truth, the days of Messiah are from Adam till now, and the only legitimate problems connected with that conception, are *the living problems of to-day*; leave we, therefore, the past to the student, the dreamer, the artist, and the creed-builder.

G. G.

Israel.

PART SECOND.

I.

The Fruit of Unity.

Have we not all One Father? Hath not One God created us all? Why do we deal treacherously, a man against his neighbor, and profane the covenant of our fathers?—*Malachi ii. 10.*

OUR faith in the Unity of God, that chief cornerstone of Judaism, is now conceived of far more in its inclusive, than in its exclusive bearing. Once an inevitable cause of isolation, and of rigorous seclusion from the surrounding nations, under the new conception it becomes an incentive to seek their fellowship in all things good, true, and beneficent. Faith in the One Father in heaven imposes upon us the obligation to seek the brotherhood of man on earth. The fear of losing our identity and, with it, our faith, by the free intercourse with our neighbors haunts us no longer. Our allies count by the millions, and science is on our side. But even if the danger still existed, we could not, for that reason, recede from the position we have taken towards our fellow citizens. If the Unity of God does not lead to the brotherhood of man, perhaps the brotherhood of man will lead to the Unity of God. But whether or not—what but good can come from the cultivation of kindly feelings between a man and his

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neighbor, and from the acknowledgment of the equal rights of all men in the High Court of Eternal Justice ?

G. G.

LORD, let the flames of holy charity
And all her gifts and graces glide
Into our hearts and there abide ;
That, thus refined, we may soar above
With it into the element of Love
Even unto Thee, dear Spirit,
And there eternal peace and rest inherit.

II. The Land of Promise a Land of Memories.

From Zion shall go forth the Doctrine and the Word of God from Jerusalem.—*Isaiah ii. 3.*

THE land of Palestine must remain venerable to the Jew for all times; there were revealed the things which the world has accepted as true ; there were the spiritual battles fought that secured their victory. There did our Seers see their visions and send forth their light over the earth ; there did our Bards indite the psalmodes that have uplifted, soothed, and strengthened the hearts of countless millions. There stood Jerusalem, the City of the Great King, and in her midst rose the Temple of the living and merciful God. It is ours still in remembrance ; but no other ownership is hoped for. Our country in the fullest sense of that

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sacred word, including its sternest obligations of self-sacrifice, is the land of our birth or our adoption; our nation, that with which we are identified in feelings, in interest, and in love. Wonderful, however, are the ways of Providence; the "Promised Land," although wrenched from Israel well nigh two thousand years ago, is still looked to by many with yearning eyes. Pious men and women go thither with their burden of years to die, that their ashes may rest where Abraham, Isaac and Jacob sleep; aye, and in these latter days, many more in the prime of their strength seek its soil, not to die, but to live happier lives than is permitted them in their homes; and it seems indeed that the Lord is prospering the work of their hands. Who can tell the counsels of the Lord !

G. G.

III.

The Dispersion.

They that sow in tears shall reap in joy—*Psalm cxxvi. 5.*

Seek ye the peace of the city whither I have caused ye to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.—*Jerem. xxix. 7.*

WITH the new development of the Messianic idea there came a change in the view taken of the dispersion of Israel. In all calamities, especially in national catastrophies, there is an element of Divine retribution, no

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doubt; and so it was in the final overthrow of the Hebrew Commonwealth; but it was not retribution alone, as so many think, and as the Jews themselves have believed for so long a time. If the fall of Israel was punishment for sin, and no more—what shall we say of their wonderful heroism, of their willingness to die for their country and their sanctuary? Or, does that which covers all other nations with glory, only mark the shame of that one nation? Judea died the death of a heroine, and her funeral pyre was worthy of her greatness. Her sins were the sins of despair; and her choice, death rather than slavery, rather than shame! Was there no virtue in this, and is God not just? I say, He is, and remembers mercy in His wrath. All His punishments are meant for rewards in the end. He that curses the sinner, curses God; as he that mocketh the poor, mocketh his Maker. God has scattered us over the earth; and now we know that His vineyards are everywhere over that earth, and that He has called us to labor in them by the side of his other laborers; so that the time may come when every one shall sit under his vine and his fig-tree, and there shall be none to frighten them.

G. G.

GOD moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up His own designs,
And works His Sovereign Will.

IV.

The New Life.

Behold, I create new heavens and a new earth
. . . and ye shall be glad and rejoice in that which
I create. . . —*Isaiah xlv. 17, 18.*

OUR inspiring thought is this: that the faith of Judaism, withal so simple in its teachings, yet so far-reaching; so free from mysticism, yet keeping the mystery of mysteries always before the mind; with love, obedience and righteousness for the only test of true faith, should have passed through all its evolutions without losing its identity; that it should have survived the strokes which the world has inflicted upon it, losing nothing of its vitality. For no sooner did the Jews feel the morning air of the new day, than they bestirred themselves and were up and doing, to adjust and re-fit their church to the requirements of the time that now is. Even if they failed in their purpose, the mere will and the daring of the thought should command the respect of the fair-minded, and prove that this is not a dead faith, or a dying. Behold the followers of Moses, the sons of the Prophets, the disciples of the Wise Men, the scholars of the Pharisaic Rabbis—now in the midst of the new movement, thankful to receive their share, rejoiced to do their part in the grand work of leading the relig-

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ious life of mankind into the new channels which God has opened for it in these glorious days.

TO Thee whose temple is all space,
Whose altar earth, sea, skies ;
One chorus let all beings raise,
All nature's incense rise.

V.

Deed is Creed.

The righteous man shall live in his faith.—
Habakkuk ii. 4.

THE necessity to formulate an authoritative creed for the guidance of the illiterate has not existed in the synagogue, which has never had any dark ages. The Jew always had access to his Scriptures, because there was scarcely ever a time in which even the common people did not understand more or less of the language in which they were written. An illiterate clergy was a thing unknown in Jewry. Besides, the Jewish creed is essentially simple, affording little scope for the elaboration of complex formulas. It is true that Maimonides compiled a creed; but it has always been felt by thoughtful Jews that the compilation was a serious mistake. Judaism owes no small measure of its strength and vitality to its comparative freedom from the attempts of theologians to stereotype its living truths in declarations of faith, which may represent the point of view of one generation, but may not harmon-

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ize with the convictions of a later age. The creed which relates to the coming of the Messiah is a case in point. Some Jewish teachers refuse to accept it. Subsequent authorities have, therefore, sought to reduce the Thirteen Articles to three fundamental principles—the existence of One God; Revelation; and Reward and Punishment. Yet others have thought even this too elaborate a formulary, declaring that Judaism rests on only one fundamental article—the Unity of God. But however the numbers of Jewish creeds have varied, there has been a universal tendency among Jews to attach less importance to matters of faith than of practice, and no teacher in Israel has ever ventured to declare that the failure to accept a particular set of dogmas will involve the soul in everlasting perdition.

THE LONDON JEWISH CHRONICLE.

ONE thought I have, my ample creed,
So deep it is and broad,
And equal to my every need—
It is the thought of God.

VI. When is the Good Time?

Say not thou, What is the 'cause that the former days were better than these? For thou dost not ask wisely concerning this.—*Ecclesiastes vii. 10.*

THE tendency to magnify the past at the cost of the present is one of man's ruling weaknesses; for it

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is as old as his memory. Paradise was lost when history began to be told; and the golden age had passed when man had risen far enough to divide time. The gods and heroes with which the ever regretful heart of man peopled the earth, no doubt asked the same question which the writer of Ecclesiastes calls unwise, and which Horace ridiculed. A few years hence we shall be called happy to have lived in days which we brand as mean, prosaic and self-seeking. Does not Jeremiah himself write: "Go and cry in the ears of Jerusalem, saying: "Thus saith the Lord, I remember thee the kindness of thy youth, the love of thine espousals when thou wentest after me in the wilderness, in the land that was not sown. Then was Israel holiness unto the Lord and the first fruit of His increase" (Jeremiah ii. 2, 3). One must not contradict Jeremiah; but I cannot help believing that his generation was fully as good, as religious, as devout, as the poor fugitives from Egypt, who knew not what to do with their liberty when they got it; and that in civilization they were far in advance of their forefathers.

G. G.

BIDE not in the realm of dreams,
O man, however fair it seems;
But with clear eye the present scan
And hear the call of God and man.

VII.

The Good of To-Day.

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; then come and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow. . . . —*Isaiah i. 17, 18.*

IN regard to piety, however, it seems undeniable that the former days were better than the latter; and yet, here also are some things which redeem our time. If our religion is less in quantity, it is better in quality, more rational, more liberal, more practical. Ceremonials are not always helpful; sometimes, on the contrary, they hide the pure light of a faith. If our sentiments as Jews are less intense, our ideas have been enlarged, and our sympathies have been widened. If we do not receive every word of the Bible as coming directly from God, we have gained a clearer and fuller knowledge of its history, and treat that as God's Revelation. The personal Messiah has faded from our belief; but not the grand hope of humanity's redemption from the evils of war and oppression, of which that personality was only the temporary expression. Shorter prayers do not prove less devotion, and the Talmudic doctors have left us this wise rule: there is a time to lengthen, and there is a time to shorten, prayer; and again: better a short prayer with inward devotion, than a long one without it.

G. G.

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OH! let my converse, Lord, with Thee,
From bonds of errors set me free;
Let th' enlightening of my mind,
Remove the shades that keep me blind.

VIII. Honor the Hoary Head.

With the ancient is wisdom; and in length of
days understanding.—*Job xii. 12.*

The hoary head is a crown of glory; it is found
in the way of righteousness.—*Prov. xvi. 31.*

ONE of the strongest evidences of the ethical genius of our religion is the inculcation of reverence for the hoary head. Feeble in body, bending his trembling steps toward the grave, he sometimes sinks to the helplessness of childhood; but within that withering frame lives a deathless soul, which came from God; a soul where there are found treasures of experience and golden rules of wisdom; a soul hastening onward toward its higher destiny. The carnal eye regards only the outward appearance. Youth, in its bloom, manhood in its strength are esteemed far more highly, than weak and decaying age; but as soon as reverence for the supernatural, especially for the allpervading Spirit enters into our heart, it needs must create a like reverence for the spirit inhabiting the frail tenement. The compassion which our teacher Moses enjoins towards all the feeble and the helpless, is, in this instance, deepened to a

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worshipful sense of reverence; which manifests itself in our conduct towards the aged on all occasions. And this is the connection in which these two sentences are linked together: Thou shalt rise up before the hoary head and honor the face of the aged; I am the Lord, thy God.—*Lev. xix. 32.*

DAVID EINHORN.

SO we love with no less loving
Hair that turns to gray,
Or a step less lightly moving
In life's autumn day.
And if thought, still brooding, lingers
O'er each bygone thing,
'Tis because old autumn's fingers
Paint in hues of spring.

IX.

The Blooming Rod.

And on the morning, Moses went into the tabernacle of assembly, and, behold, the rod of Aaron for the house of Levy was budded and brought forth, and bloomed blossoms and yielded almonds.—*Numbers xvii. 8.*

BUD, blossom, fruit—all three appeared at the same time. Suppose we let the bud stand for the religious faculty, the blossom for worship, the fruit for life—the Rod would then be a beautiful symbol of the man worthy to minister at the altar, and we could notice that the rule: “A tree shall be known by its fruit” is good Jewish doctrine and of old value, too, and recognition. Also this we would learn, or find confirmed:

that a religion should not lose herself in forms that are without vital force, nor bury her face in ancient scrolls whilst stopping her ears to the voices of to-day; but should look around and mark the signs of the time, and heed the needs of the hour that now is; since it is as necessary for this generation that truth and justice and love and mercy be exalted as it was in ages past, but this can never be unless we follow Moses, take the Rod from the tabernacle and show it the people and thus "make to cease their murmurings," whereby they murmur against a lifeless, and, therefore, profitless church.

G. G.

THIRSTING for a living spring,
Seeking for a higher home,
Resting where our souls must cling,
Trusting, hoping, Lord, we come.

Make us beautiful within,
By Thy spirit's holy light;
Guard us when our faith burns dim,
Father of all love and might.

X.

Past and Present.

Thus saith the Lord of Hosts : If thou wilt walk in My ways and keep My charge, then thou shalt judge My house and shalt also keep My charge; and I will give thee such as walk between those that stand still.—*Zechariah iii. 7.*

NEVER lose sight of the fact that the present rests upon the past; the latter may be understood without the first, but not the reverse. All great periods

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of reform were retrospective; all reformers planted their feet firmly on the rocks beneath them, and drew their strength from the wealth stored up by their forerunners; just as we now go to the coal-beds for the light and the heat deposited there by the sun, ages ago. One of the latest branches of science (sociology) not only starts with the rudest elements of social order, but goes behind that and questions the records of rock caverns and lake dwellings for the doings of primitive man. Nature is irresistible; that which is to live must follow her methods; and her rule is: evolution, not revolution. Only by carefully questioning the past can we learn so to reform our faith as to bring it into line with the beneficent agencies of our time, and satisfy the needs of the Israelite of to-day.

G. G.

PRAISE, praise to God on high,
To Thee, all gracious One!
For all the teaching of Thy will,
Thy word through ages gone.
With all Thy prophets true,
We hold communion there;
The spirit of the just made pure
By sorrow and by prayer.

XI.

The Only Heresy.

And now, O Israel, what does the Lord, thy God, require of thee, but to fear Him, to walk in all His ways, to love Him and to serve Him with all thy heart and all thy soul.—*Deut. x. 12.*

THE real question to ask about any form of religious belief is: Does it kindle the fire of love? Does it

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make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up that which is mean and base and selfish and impure? If it stands this test, it is no heresy. There is but one church of the true child of God, and unfaithfulness is the only infidelity. I am so convinced that there is no error more fatal than the notion that correct belief or church membership is of any value whatever, in comparison with that righteousness of life which is the be-all and end-all of true religion, that I say plainly—and, if I could find words to say it yet more plainly, I would say it yet more plainly—I would rather that any man should be a Romanist or a Dissenter or a Buddhist or a Mohammedan, so that he were a holy and godly man, than ten times over a member of the most catholic church that ever existed, and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar, or, in any one form of conscious wickedness, a hypocrite and a bad man.

F. W. FARRAR.

Why was the Ark of the Covenant overlaid with pure gold, both outside and inside? To teach that he only is a worthy Master of the Law who is as true and as pure in his heart as he would appear before men. And why was the coffin of Joseph carried by the side of the Ark? To testify that he who slept in the one fulfilled the whole law contained in the other.

—*The Pharisees.*

XII. The Healing Hand of God.

A voice was heard upon the high places, weeping, and supplications of the children of Israel; for they have perverted their way and they have forgotten the Lord, their God. Return, ye backsliding children, I will heal your backslidings! Behold, we come unto Thee, for Thou art the Lord, our God.—*Jeremiah iii. 21, 22.*

WE may compare the life of Israel to the life of a healthy man. At first he was young, and advanced from one thing to another; then he arrived at middle age and remained for a long time in the best condition; then diseases came upon him and maladies, and his health was undone and his visage marred, and it is as if he had never been healthy at all, and it is almost as if naught were left to him of his former appearance; for all is changed; he is, for a time, as if he had never been healthy at all, and it is almost as if nought were left to him of his former appearance; for, all is changed, and he is, for a time, despaired of. After that, however, his condition improves, and the body begins to recover perceptibly; it heals little by little; he returns to his health, and it is as if he had never been sick at all. So God knew beforehand Israel's firmness in obedience, but describes the corruptions of our condition between the two periods, and threatens Israel with every possible calamity and misfortune; but He declares at the end, that in spite of their corruption and of His punishing them,

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He would not hate them nor cast them off, and that God's anger was but chastisement for disobedience. For Scripture calls calamity correction in the well-known verse: "As a man chasteneth his son, even so does the Lord, thy God, chasten thee." And God, the exalted One, proclaimed, in this sense, to his first apostle: "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them."

MOSES MAIMONIDES.

XIII.

Unbroken in Spirit.

Israel shall be saved in the Lord with an enduring salvation; ye shall not be ashamed or confounded at any time—*Isaiah xlv. 17.*

Wisdom strengtheneth a man more than ten mighty men that are in a city—*Ecclesiastes vii. 19.*

NEXT to the selection that has been in operation for centuries, it is, in my opinion, the antiquity and the continuity of their civilization that throws some light upon the Jews, as well as upon the place they occupy in our midst. They were here before us; they are our elders. Their children were taught to read from the scrolls of the *Tora* before our Latin alphabet had reached its final form, long before Cyrillus and Methodius had given writing to the Slavs, and before the

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Runic characters were known to the Germans of the North. As compared with the Jews, we are young, we are new-comers; in the matter of civilization they are far ahead of us. It was in vain that we locked them up for several hundred years behind the walls of the Ghetto; no sooner were their prison gates unbarred than they easily caught up with us, even on those paths which we had opened up without their aid.

ANATOLE LEROY BEAULIEU.

MOCKS and jeers were all its portion,
Death assailed it in ten thousand forms,
Yet this people never faltered;
Hope, its beacon, led it through all storms.

XIV. The Torch of Science.

And when the king sitteth upon the throne of his kingdom, he shall write him a copy of this Law in a book, out of that which is before the Priests the Levites, and it shall be with him and he shall read therein all the days of his life. . . . —*Deut. xvii. 18, 19.*

Get wisdom, get knowledge. . . . Forsake her not, and she shall preserve thee; love her and she shall keep thee.—*Proverbs iv. 5, 6.*

LEARNING was for two thousand years the sole claim to distinction recognized by Israel. To the scholar were accorded all the honors. "The scholar,"

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says the Talmud, "takes precedence over the king; the learned bastard over the ignorant high-priest." What a contrast to this is afforded by our Western barbarians, the Franks, the Goths, and the Lombards. Israel remained faithful to this precept throughout all her humiliations. Whenever, in Christian or Moslem lands, a hostile hand closed her schools, the rabbis crossed the seas to reopen their academies in a distant country. Like the legendary wandering Jew, the flickering torch of Jewish science thus passed from East to West, from North to South, changing every two or three hundred years from one country to another. Whenever a royal edict commanded them to leave, within three months, the country in which their fathers had been buried and their sons had been born, the treasure which the Jews were most anxious to carry away with them was their books. Among all the *auto-da-fès* which the daughter of Zion has had to witness, none has cost her such bitter tears as those flames which, during the Middle Ages, greedily consumed the scrolls of the Talmud.

ANATOLE LEROY BEAULIEU.

THE light pours down from heaven!
And enters where it may;
The eyes of all earth's children
Are cheered with one bright ray.
So let the mind's true sunshine
Be spread o'er earth as free,
And fill men's waiting spirits
As the waters fill the sea.

XV.

Still on the Alert.

Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high, although many were astonished at him, his visage was so marred more than any man, and his form more than the sons of man.—*Isaiah lii. 13, 14.*

IT is said that families, nations, races are bound to exhaust themselves. The Jew is a proof to the contrary, at least in regard to intellect. Though his blood may, at times, seem impoverished, his appearance old, and his body wasted, even stunted and deformed, yet his mind is always alert; old it may be, by antiquity of culture, but never in the least decrepit or senile. And even when the Jew's body appears to us broken and degraded, this is less the result of years than of suffering. In looking at the pale Jews of certain Eastern and Oriental towns, those Jews, for example, who live on the shores of the lake whence the fishermen set out who have taken the world in their nets, we might say that Israel was an exhausted race. Its degeneration seems to include the soul as well as the body. But even in these bloodless and degraded Jews there abides a secret vitality, a marvelous power of recuperation and rejuvenation. There is sap in them still, and, to convince ourselves of this, it is often sufficient to transplant them from the poor soil of the eastern Jewries to the rich lands of the West.

ANATOLE LEROY BEAULIEU.

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Watchman, what of the night, Watchman, what of the night? The watchman said : the morning cometh, although there is now night ; if ye will inquire, inquire ye, return ! come ! — *Isaiah xxi. 11, 12.*

XVI. The Man Possessed of God.

Then said I, oh, Lord, I cannot speak, for I am only a youth. But the Lord said unto me : Say not I am young, for thou shalt go to all that I shall send thee, and whatever I command thee, thou shalt speak — *Jeremiah i. 6, 7.*

PROPHECY is not a phenomenon peculiar to Israel ; all the ancient nations had prophets, that is, men who spoke in the name of God, or of supernatural powers. The prophet differs from the priest. The latter is a personage without special originality, the guardian of an established ritual, the potency of which is not at all dependent upon the personality of the priest. The prophet is the man possessed of God, and through whom the Will of God is revealed to men. But among the other nations, and even in Israel in ancient times, the prophet, seer, diviner, sorcerer, vacillates between the charlatan and the inspired one. What is *unique* in Jewish prophecy is that it became the all-powerful weapon of men so truly inspired, of souls so truly enlightened ; the mind and the conscience of humanity found in their prophecies its first successful

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and lasting expression. The work of these prophets survives in a hundred pages of the Bible and in Three Religions.

JAMES DARMSTETTER.

TRUTH is eternal, but her effluence
With endless change, is fitted to the hour ;
Her mirror is turned forward to reflect
The promise of the future, not the past.

First find thou truth, and then,
Although she strays
From beaten paths of men
To untold ways—
Her leading follow straight—
And bide thy fate.

XVII. The Force of Ancient Words.

The Lord will enter into judgment with the ancients of His people and the princes thereof ; for ye have eaten up the vineyards (of the land), the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor ?—*Isaiah iii. 14, 15.*

Woe unto them that join house to house, that lay field to field, till there be no place, as if they alone were set in the land . . . Of a truth ! Many houses shall be desolate, even great and fair, and without a single inhabitant.—*Isaiah v. 8, 9.*

IN the presence of the iniquities of the world, the heart of the prophets bled as though from a wound of the Divine spirit, and their cry of indignation

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re-echoed the wrath of the Deity. Greece and Rome had their rich and poor, just as Israel had in the days of Jeroboam, and the various classes continued to slaughter one another for centuries; but no voice of justice and pity arose from the fierce tumult. Nations were born and perished, living from day to day at the mercy of the accidents and the appetites of the hour, without comprehending that a nation, in order to live and to deserve to live, needs an ideal that may determine its destiny. In default of such, it must perish, with no reason for its existence, "its future hangs before it in tatters." Therefore these ancient words, fierce and violent, have more vitality at the present time, and answer better to the needs of modern souls than all the classic masterpieces of antiquity, Therefore these stray pages, sent forth twenty-six centuries ago among two imperfectly civilized tribes, and exposed to the vicissitudes of national life, constitute a production that will live forever.

JAMES DARMSTETTER.

OPPRESSION shall not always reign ;
There comes a brighter day,
When freedom, burst from every chain,
Shall have triumphant sway.

Then right shall over might prevail,
And truth's full armed array,
The hosts of tyrant wrong assail,
And hold eternal sway.

XVIII. *The Suffering Witness for God.*

Thou, O God, hast proved us ; Thou hast tried us, as silver is tried. Thou broughtest us into a net (for our feet). Thou laidest affliction upon our loins. Thou hast caused men to ride over our heads ; we went through fire and through water, but Thou broughtest us out to liberty.—*Psalm lxxvi. 10, 12.*

FOR the sufferings of Israel, transformed by triumphant prophecy after the exile, are no longer, as at the time of Jeremiah and of militant prophecy, only the expiation of her faults, the ignominious punishment for her sins ; they are now conceived of as the price of salvation of the human soul. God has placed his spirit in Israel, through her to acquaint the nations with justice. It is, therefore, not in vain that Israel suffered, that she was despised and rejected of men, a people of sorrows, acquainted with grief. Sent by the Lord to preach His Word, she was not rebellious, and recoiled not from the burden of sorrow. She gave her cheek to those that struck her, her face to those that insulted her, and hid not her countenance, although reviled and spat upon. As the lamb that is led to the slaughter, as the sheep that is dumb before the shearer, she opened not her mouth, and therefore she shall not die. Men believe her stricken of God, whereas she was afflicted to reclaim them from their sins ; it was for their salvation that she was chastised. And she is growing neither weary nor discouraged, so that justice may be

established upon the earth; and the far off islands are waiting for her instruction. God makes Israel a law-giver unto the nations, and peoples that know her not yet, shall in the future hasten to her. She shall lead the stranger to the holy mountain; for the House of God shall be called a House of Prayer for all peoples.

JAMES DARMSTETTER.

XIX.

True Piety.

Bring no more vain oblations; incense is an abomination unto me; your new moons and sabbaths, and calling of assemblies I cannot away with. Wash you, make you clean, . . . cease to do evil; learn to do well; seek justice; relieve the oppressed; judge the fatherless; plead for the widow.—*Isaiah i. 13, 17.*

IT is true that the horizon of modern humanity is not that of the Seers of Ephraim. Humanity now has an additional torment, which troubled the ancients but little, the *scientific Torment*, which no moral revelation can heal, and which the prophets do not speak of. It springs, not from the heart of man, the source of all certainty, but from his lack of heart. It comes down upon him from the stars, it ascends to him from the depths of the ages. The lights of science are cold, like those of a polar sun. It's balm is a narcotic or a poison, and it

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will not become wholesome unless it shall lead men by way of their moral instinct, to a realizing faith in God as revealed in the consciousness of man.

Nineteen centuries have passed since the noblest spirit of Rome, in the face of the vileness of the gods and their priests, uttered the cry of outraged reason. "Nor does piety consist in bowing oneself constantly, with veiled face, before a stone and approaching all the altars, nor in prostrating oneself on the ground, and stretching out open hands towards the sanctuary, nor in sprinkling the altars with the blood of beasts; but in contemplating the Universe with a peaceful mind." And eight centuries before Lucretius, Amos, the Hebrew shepherd, proclaims in the name of his God: "I hate your feast days; your holocausts I despise; from your offerings of fat beasts I turn away my eyes. Away from me the noise of your songs, that I may not hear the sound of your lyres! But let righteousness gush forth as water, and justice as a never-failing stream."

JAMES DARMSTETTER.

THE offerings to Thy throne which rise,
Of mingled praise and prayer,
Are but a worthless sacrifice
Unless the heart is there.

.
My offerings will indeed be blest,
If sanctified by Thee,
If Thy pure spirit touch my breast
With its own purity.

XX.

A Time to Speak.

And now, O Israel, what doth the Lord, Thy God require of thee? . . . —*Deut. x. 12.*

IT is not good, either for the individual man, or for any class of men, to dwell with complacency upon their merits, or upon any success they have achieved; for, as a rule, such gratification breeds vanity, hinders further advancement, and, by over-estimation, lessens the value of our deserts. Man's progress in all good things should be continual and suffer no interruption. As soon as he has reached a step forward, he should ask himself at once: And now, what does the Lord, thy God, require of thee? He should bestir himself to use every achievement as a stepping stone for a still higher point in the line towards his ideals. But the wise king has told us, and surely not in vain, that "there is a time to keep silence and there is a time to speak." When our character is publicly assailed, and our good name questioned; when we are in danger of being discouraged by the reflection that our best endeavors are, after all, fruitless—then there is a time for us to ask ourselves: Have we merited it? And, if our conscience acquits us, this is a time to dwell, with gratitude to God, upon the bright side of our past; a time also, to speak and not keep silence; albeit, men accuse us of pride and vain glory; a time, I add, to ask ourselves, when our heart is writhing under our disappointment: And what does the Lord, thy God, require thee to do under this trial and what fruit of godliness is it to ripen in thee?

ADOLPH HUEBSCH.

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SIMPLE rule and safest guiding,
Inward peace and inward might,
Star upon our path abiding—

“Trust in God and do the right,”

Some will hate thee, some will love thee,

Some will flatter, some will slight;

Cease from man and look above thee :

“Trust in God and do the right.”

XXI. The Blessing of Abraham.

Thou hast turned for me my mourning into rejoicing; Thou hast put off my sackcloth and girded me with gladness.—*Psalm xxx. 11.*

TIME is the best teacher of history, the most competent expounder of prophecies. We of this century are better able to understand the ways of God with Israel in permitting the downfall of the Jewish State and the destruction of the National Sanctuary, than were those who either witnessed, or suffered from, the effects of that great catastrophe. We now see how God links events one to the other, until His purpose is reached. Jewish religion began with the announcement that the descendants of Abraham should carry a certain blessing to mankind, and this mission has never been forgotten in Israel. Viewed in that light, the revelation on Sinai becomes one of the greatest facts in history; it elevates the vicissitudes of our people far above the level of a mere national record. The idea of that mission assumed different forms according to the varying con-

ditions of those who cherished it; through all of them went the sadness for the lost glory and the hope of its restoration in Palestine; until we have learned the lesson that human life must be complete in itself and cannot depend upon what is no longer or is not yet. We, too, are the offspring of Abraham and can spread, and are desirous to spread the blessing promised to our first father, among all men; being well assured, that it will redound to the peace and welfare of men and the Glory of God.

ADOLPH HUEBSCH,
(*Abbreviated*).

ÆTERNAL Ruler of the ceaseless round
Of circling planets singing on their way,
Guide of the nations from the night profound
Into the glory of the perfect day.
Rule in our hearts, that we may ever be
Guided and strengthened and upheld by Thee.

XXII. *The Silent, yet Potent Teacher.*

He that walketh with wise men shall be wise;
but a companion of fools shall share their lot.—*Prov.*
xiii. 20.

Let thy house be a meeting-place of wise men.
Cover thyself with the dust of their feet (*i. e.*, sit at
their feet like pupils) and drink in their words as
the thirsty drink water.—*Ethics of the Fathers.*

THESE are two ways to win men to the fear of God
and the love of virtue. We may enlighten them

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with our words, if we have received the gift therefor; we may trust to the power of public preaching as did those renowned preachers whose words went forth and penetrated to the farthest ends of the earth. Or, we may enlighten men with our example and instruct them with our conduct and bearing, sometimes even in spite of themselves. It was therefore, as we read in Holy Writ, that Joshua never left Moses, his Master, and that Elisha ministered unto Elijah, the prophet, until the hour of his death. Now, the Talmud maintains that one derives more benefit from intercourse with wise men than from their direct teaching by word of mouth; that is to say, when life and teaching of the master are in full agreement, when the one is the living commentary on the other. To those who do not so impress their words on their hearers, we apply the reproach, also given in the Talmud: "Would that thy deeds were as beautiful as thy words; it were better thou hadst never opened thy mouth; for no eloquence can repair the evil which the beauty of thy words has wrought."

ISAAC ARAMA,
(*XV. Century*).

WHAT people hear,
Oft only goes
From lip to ear,
And then it flows
Into the air
To vanish there;
What people see
Is stamped on mind,
And sure to find
A voice to plead
In time of need.

XXIII.

Saving Our Soul.

He that keepeth the Commandments, keepeth his own soul—*Prov. xix. 16.*

Thorns and snares are in the way of the froward ; he that guardeth his soul shall be far from them.—*Prov. xxii. 5.*

SEEL thou the company of the wise, and the friendship of them whose hearts are filled with the reverence of God's Law; and flee far from those who obey Him from vainglory. Avoid thou the doers of evil, even though good works might be done with their aid. For, without aware they shall steal from thee the piety of thy mind, and they shall spoil thee ere that thou knowest it.

Let thy dearest rest be in thine own home, for there art thou safe from strife and destruction.

When thou enterest the House of God, sit thyself down in the place of the poor.

Visit the sick, not less those that are stricken with poverty than those that are rich in the goods of the world. Let the sympathy that thou shewest, and the help that thou bringest, be the sole purpose of thy visit.

Honor the dead, and go with them on their last earthly journey. Visit them that mourn, and comfort them. Mark well their pain; for there seest thou the fate of all men. Take thou this to heart, and prepare thyself early in life.

And when those of other faiths seek to lead thee astray from that of thy fathers, then leave thou thy

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country and thy home, and go where thou canst live unmolested. Shew thy manhood and thy strength, and regret not the possessions that thou leavest behind; they are dross in the face of the integrity of thy soul.

SOLOMON ALAMI,
(XV. Century).

GRANT me the power, the right to see
To love the good who follow thee;
And in that love, O, grant the love
Of all on earth, of God above.

XXIV.

The Animal Soul.

. . . The seventh day is the Sabbath of the Lord, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates.—*Deut. v. 14.*

The righteous man considereth the soul of his cattle.—*Prov. xii. 10.*

THE Talmud tells the following: A calf that was about to be slaughtered, fled to Rabbi Yehudah, the Prince, and hid its head in his garment. But he repulsed it, crying: "Go hence! for this hast thou been created!" For many years thereafter heavy troubles afflicted the Prince. It happened one day that he saw the serving maid about to destroy the young of a cat. "Do it not," he cried, "for it is said: God's mercy is ex-

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tended over all His creatures." And from this time on his burdens grew lighter, and finally ceased.

Noxious animals may be killed; but must not suffer unnecessary pain. The same holds good of beasts required for nourishment, or for the healing of the sick. We are not bidden to save the calf that ministers to our sustenance. The evils that came upon the Rabbi were not punishments, but trials, such as God sends to the greatest and the best, so that others may take example from their conduct. For God demands accounting more strictly of those that are favored mentally, than He does of ordinary persons; a hair's breadth straying from the straight path is heavy sin in them. Rabbi Yehudah, the Prince, should not have used the words: "For this hast thou been created;" and he should have permitted the animal to find refuge, for a time at least, with him. For the contrary behavior in this great man and teacher has surely hardened the heart of many a one towards animals; nor was he justified in saying that the calf had only been created to be killed. And I would believe that every living being, even that which may be slaughtered, will be recompensed by the Creator for the agonies that it has endured. For it is opposed to justice to believe, what the words of the great Rabbi implied, that wrong should be done to any being, be it man or animal.

RABBI ACHAI,

(VIII. Century).

LESSED is the man whose softening heart
Feels all another's pain;
To whom the supplicating eye
Was never raised in vain.

XXV.

Spiritual Nurture.

Come, children, hearken unto me ; I will teach you the fear of God.—*Psalms xxxiv. 11.*

O MY beloved, be ye wise in that fear only; and you will prove that you have gained that wisdom, if you forsake it not when men scorn you for it. Set apart a fixed time of each day for the study of God's Word, and try also to teach it to others; for thereby the Law will be the more firmly rooted in your own memory. Do not imagine you stand in no need of either such constant learning or teaching, on the plea that you have, as it were, inherited much learning from your father, and through him, from your forefathers; on the contrary, you are only the more culpable if you give up the constant study of God's teachings. I counsel you also, to exhort one another by turns from the texts of Midrash (the homilies of the early Masters), for by this practice you will free yourself from many a fault, and break the power of many a besetting sin, which you cannot otherwise overcome. Make it likewise your custom to read often in such books, as "The Duties of the heart," the "Book of Righteousness," "Call to Repentance;" take their instructions to heart, and live in accordance with them. Beware! O beware! lest you be numbered with any one of the four classes of people, of whom our Sages affirm that they never can appear before the face of God: liars, mockers, gamblers, slanderers.—*From the Testament of Jehudah ben Asher, (XIV. Century).*

XXVI.

The Dread of Envy.

Wrath is cruel and anger is outrageous, but who is able to stand before envy?—*Prov. xxvii. 4.*

WHEN the word of the Lord came to Moses: Get thee up unto the mountain; for there thou shalt die; henceforth Joshua shall lead My people, Moses prayed: O; let me live and be servant to Joshua, and go over Jordan with him? And the Lord answered: Be it unto thee according to thy prayer.

Then the two men went to the tabernacle, and the cloud descended and separated one from the other. When it rose again, Moses said: "Joshua, my master, what word was revealed unto thee?" And Joshua said: "Didst thou not hear it? How strange; for whenever I was at thy side, I always did hear the voice of God and understood His bidding."

Moses bent his head; shame covered his face; and the spirit of envy whispered to him thoughts of evil! But for a moment only. For he fell on his face and cried: *O Lord, a hundred deaths rather than One sting of envy.*

And Moses went up and entered a cave, and laid himself down on the rocky floor, and the Almighty came, and, with a kiss, freed the pure soul of the prophet from its earthly bonds, and lifted it into His presence where there is fulness of joy for evermore.

G. G.,
(*After the Midrash*).

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O BLESSED life! heart, mind and soul
From self-born aims and wishes free,
In all at one with Deity
And loyal to the Lord's control.

O life, how blessed! how divine!
High life, the earnest of a higher!
Father! fulfill my deep desire
And let this blessed life be mine.

XXVII. *The Joy of the Jewish Sabbath.*

Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I have commanded ye.
—*Jeremiah xvii. 21, 22.*

TO the ancient polytheists, nothing seemed so joyless as the austerity of a Jewish Sabbath. It was a strange abandonment of all the vocations of life. They saw the fields of the Hebrew forsaken by the laborer; the ass unsaddled; the oar laid by in the boat; they marked a dead stillness pervading the habitation of the Israelite; the fire extinguished, the meat unprepared; the man servant and the maiden leave their work, and the trafficker, at least one day in the week, refusing the offered coin. . . . The interior delights of the habitation of the Hebrew were invisible alike to the polytheist and the Christian fathers. They heard not the

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domestic greetings which cheerfully announced "the good Sabbath," nor the paternal benediction for the sons, nor the blessing of the aged master for his pupils. They could not behold the mistress of the house watching the sunset and then lighting the seven wicks of the lamp of the Sabbath suspended during its consecration; for oil to fill the Sabbath lamp the mendicant implored an alms. . . . Thus, in the busy circle of life, was there *one* immovable point where the weary rested and the wealthy enjoyed a heavenly repose.

ISAAC DISRAELI.

RING fruits and wine and sing a gladsome lay,
Cry: "Come in peace, O restful Seventh Day."
Greet we the Sabbath at our door,
Wellspring of blessing evermore,
With everlasting gladness fraught,
Of old ordained, divinely taught,
Last in creation, first in thought.

XXVII.

Superstition.

Hear ye the word which the Lord speaketh unto you, O house of Israel: Learn not the way of the heathen and be not dismayed at the signs of the heavens because the heathen are dismayed at them.
—*Jer. x. 1. 2.*

HERE is a whole class of ordinances in the Law doubtless tending to save man from the errors of idolatry and the evil practices connected with it; *e. g.*,

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observing the times, enchantment, witchcraft, incantation, consulting with familiar spirits, and the like.

. . . Those who teach and practice these things caused others to believe, or they themselves believed, that by means of those arts they would perform wonderful things on behalf of individuals or whole nations, although no analogy and no reasoning *can discover any relation between those performances and the promised results.* . . . Our Law would make us abandon this evil belief and keep at the greatest possible distance from it.

MOSES MAIMONIDES.

FROM sin's dread power I fain would fly
And to my Lord betake me;
When I for help and counsel cry
Thou, God, wilt not forsake me.
Thy gracious spirit Thou wilt send,
My stubborn heart tow'rd Thee to bend,
And wholly Thine to make me.

XXIX. Chosen and yet Sin Laden.

Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins.—*Isaiah lviii. 1.*

The sin of Judah is written with a pen of iron and with a point of diamond; it is engraven upon the tables of their heart and the horns of their altar.—*Jeremiah, xvii. 1.*

IT should not be necessary to tell thoughtful people that when the Jews continue, even at this time, to

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cling to the old designation, God's Chosen Race, they forget that their forefathers were also stigmatized as a "Sin-laden People," "Offspring of Evil-doers," and with similar invectives; or, that they believe that every Jew was chosen for his own deserts. Was every Greek or every Roman of ancient days worthy of the honor in which his nation is still held? Emerson's pointed question might be remembered with profit: Here is Christianity, but where are the Christians? The English people are justly famed for their inborn respect for "The Majesty of the Law;" but who fills their jails and keeps their criminal courts busy? Their penal code was within the beginning of the present century one of the most barbarous; it still counted over eighty crimes punishable with death. The character of a people is like the property, the coins, the debts of a State: belonging to all and yet to no one individually. And is there any other race whose sins have been driven home so unsparingly, have been proclaimed in such trumpet sounds, as those of Judah and Israel? Yet the people bent their heads under the chastening rod and, so far from trying to hide their shame, they themselves placed the seal of Divine Authority upon the book in which their chastisements are written; they themselves, and *no one with them*, saved their indictment from destruction, aye, and carried it with them to every part of the earth, whither the will of God or the tyranny of men had driven them.

G. G.

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IN whatsoe'er my people sinned, I'll share
Most willingly the burden that they bear
And raise my arms in prayer to none but Thee
Who else would be so merciful to me?

XXX.

The Comforter.

Comfort ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem and cry unto her,
that her warfare is accomplished, that her iniquity is
pardoned: for she hath received of the Lord's hand
double for all her sins.—*Isaiah xl. 1, 2.*

THUS saith the Lord: In an acceptable time have I
heard thee, and in a day of salvation have I helped
thee; I will preserve thee and give thee for a covenant
of the people, to establish the earth, and cause to inherit
the desolate heritages. Sing, O heavens, and be joyful,
O earth; and break forth into singing, O mountains: for
the Lord hath comforted His people and will have
mercy upon the afflicted. But Zion said: The Lord
hath forsaken me, and my Lord hath forgotten me.
Can a woman forget her sucking child that she shall
not have compassion on her son? Yea, even if she
may forget, yet will I not forget thee.—*Isaiah xlix. 8,*
9, 13, 15.

When the Lord turned again the captivity of Zion,
we were like them that dream. Then was our mouth

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filled with laughter and our tongue with singing; then said they among the heathen: the Lord hath done great things for them. . . . They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—*Psalm cxxvi.*

CHILDREN of the martyr-race,
Whether free or fettered,
Wake the echoes of your songs,
Where ye may be scattered.
Yours the message cheering
That the time is nearing
Which shall see
All men free,
Tyrants disappearing.

Humanity.

O Thou, who heareth prayer, unto Thee shall all flesh come.—*Psalm lxx. 2.*

The righteous of all the nations of the earth shall share the bliss of the world to come.—*The Pharisees.*

On hearing men speak of the virtues of mankind, approve, follow and rejoice therein.—*Chinese.*

I.

The Kingdom of God.

All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship Thee.—*Psalms xxii. 27.*

THERE is a kingdom which denieth access to none who would enter it; no wanderer hath ever been turned away from its borders; all men are free to establish themselves within its limits and to appropriate of its land as much as they desire.

Know ye the kingdom? Never has it bowed to armed power; in it high and low are measured by standards different from those in all other countries. No traitors are found there, unless it be those who commit treachery against themselves.

Oh, say! know ye this kingdom? It is the kingdom of God. Whosoever sets out to find its borders loses not his way, and meets a loving welcome there. He may extend his possessions, and introduce friend or foe; and none shall hinder or disturb him. If, however, we do not choose to become citizens of that kingdom, we shall in no wise be coerced to do so. If we do not seek its gates of our own accord, we shall not be carried thither; no messenger will come to rouse us, if we prefer to lie dreaming upon the ground, content to sleep away our span of life. If we are not willing to

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till the soil and build us dwellings, no stranger hands will do this for us; neither are altars and temples reared there at command, only the love of God and man can cause them to spring up. Unworthy motives, petty aims, vainglory, thirst for power, selfishness, indifference to the fate of fellowmen have no room in that fair realm; for these things the soil has no nourishment, the climate no life-giving warmth, the heavens no dew or rain. Those who yield and persist in those ignoble impulses are at last cast out, and go away more wretched than they came.

O blessed kingdom of our God, when wilt thou extend over all the races of men on earth? When will thy banner be raised over happy and contented mankind?

LEOPOLD ZUNZ.

WE will extol the Lord of Lords whose name
Is evermore and everywhere adored,
In songs and hymns our lips His praise shall frame,
We will extol the Lord, the Lord of all.

II.

Messianic Prayer.

Who should not fear Thee, O King of nations?
for to Thee does it appertain: for as much as among
all the wise men of the nations, and in all their
kingdoms there is none like Thee.—*Jeremiah x. 7.*

MAY Thy presence be manifest to us in all Thy works,
and reverence of Thee fill the hearts of all the

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children of man; may they bow before Thee in humility, and uniting to do Thy will, acknowledge that Thine is the kingdom, the power and the majesty, and that Thou art exalted above all. Grant hope to them that seek Thee; inspire with courage them that wait for Thee; be nigh unto all that put their trust in Thee. . . . Then shall the just rejoice and the righteous be glad and iniquity be silenced and the world acknowledge Thee alone as God and Ruler in heaven and on earth. May Thy kingdom come speedily and unite all men in the bonds of brotherhood and peace; so that every creature may know that Thou hast created it and every living being say: The Eternal ruleth and His dominion endureth for ever.

ANCIENT JEWISH LITURGY.

LORD! who art merciful as well as just,
Incline Thine ear to me, a child of dust!

Not what I would, O Lord, I offer Thee,

Alas! but what I can.

Father Almighty, who hast made me man,
And bade me look to heaven, for Thou art there,

Accept my sacrifice and humble prayer.

Four things which are not in Thy treasury,
I lay before Thee, Lord, with this petition:

My nothingness, my wants,

My sins and my contrition.

III.

The Power of Love.

And Ruth (the Moabitish woman) said to Naomi (the Israëlitish): Entreat me not to leave thee or to return from following thee: for whither thou goest I will go, where thou lodgest I will lodge: thy people shall be my people, and thy God my God—*Ruth i. 16.*

HERE is more, far more, than a touch of nature that makes a world akin; it is a complete triumph of the human heart over the divisions of race, nation and religion, divisions marked often in darkest lines and maintained in bitterest hatred. By the breath of love they were wiped away; soul clung to soul, and heart to heart. This gospel of humanity was proclaimed by a woman, whose name the nation of her adoption has enshrined in its sacred records and honored by giving her a place in the pedigree of David, and through him, in that of Messiah.

G. G.

The narrow-minded ask: Is this one of our tribe, or is he a stranger? But to those who are of a noble mind the whole world is but one family.

Is there any bolt that can shut in love? A tear will publish it.

HINDU.

IV.

The Surety of Peace.

Pray for the peace of Jerusalem : they shalt prosper that love thee ; peace be within thy walls, prosperity within thy palaces. For my brethren and companion's sake I will now say : Peace be within thy walls.—
Psalm cxxii. 6, 7.

THE surety for the peace which the Psalmist praises, is: love, good will, and friendship; and these are demanded by the singer. Therefore the departing priests in the Temple at Jerusalem were wont to bless their successors with the words: May He whose holy Name is called over this house grant in your midst love, brotherhood, peace and friendship. Rabbi Eleazar closed his daily prayer for peace with the words: May the God of our Fathers cause peace, brotherhood, and unity to dwell amongst us at all times. Such peace gives us strength and blessing; and it may be compared to a palace resting on ships; so long as these remain chained to one another, the building is secure, but if they are separated, the house falls asunder. Then only does God abide in our midst, when the feeling of unity binds together the heads and the members of the congregation and the people. Only then can the hour of deliverance approach; then only can Israel fulfill its mission; then only can the Name of God be glorified and revered, and He be acknowledged as the Ruler of the world.

JEHUDAH MUSCATO,
(XVI. Century.)

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All Scriptural blessings end with peace. Where that is wanting, there is no true blessing. "Seek peace and pursue it" says the Psalmist; he means: Seek it in thine own place and pursue it in other places.

THE PHARISEES.

V. *The Pillar of Gratitude.*

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? . . . For the vineyard of the Lord of hosts is the house of Israel and the men of Judah His pleasant plant; and he looked for justice and behold, oppression; for right, and behold, outcry.—*Isaiah v. 4, 7.*

IF gratitude vanished from the earth there would disappear with it one of the foundation pillars of Humanity. In the exercise of love God created the earth. Does He demand no return for the mercies that He bestows on us? Which of us did the Perfect One need, who suffices for Himself? He requires gratitude from us, so that we may be aware of the lofty worth of our existence. The Psalmist calls on all created things, even the inanimate ones, to praise the Lord (Psalm 148). Mankind can never spare that grateful spirit from which the feeling of duty springs; and on making return for that which one man receives from another, depends the continuance of human society. For the main advantage of society is that all members

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receive benefits at the same time, and share them with one another. As the life of the human body is dependent on constant nutritive changes, so also is the life of humanity. Selfishness pushed to its extreme causes the death of both. When we accept services without returning them, we embitter, by our ingratitude, hearts that are disposed to serve us. Hence is the Talmud right in saying: "The rain, which fructifies all things, falls only on account of the righteous, that is, the thankful; for they alone maintain human society." As our teacher Simon, the Just, has expressly declared: "All works of love are only acknowledgments of the love that we receive from God. ISAAC ARAMA.

The wise will remember through a sevenfold birth the hand that wiped away a tear.

THOUGH the benefit be small,
Smaller than a millet-seed,
They to whom was done the deed,
See it as a palm tree tall.—*Hindu*.

VI.

The Fruitful Tree.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.—*Prov. xi. 30*.

That they might be called trees of righteousness, the planting of the Lord, that He may be glorified.—*Isaiah lxi. 3*.

IN the Talmud likewise the righteous man is likened to a fruitful tree; his piety is like the cool shade of

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its leafy branches; and in it mankind can find protection in troublous times. And the tree that bears but leaves, and rustles loudly in the wind, is like the noisy boaster; whilst the heavy and muffled tones of the laden fruit tree are the symbols of the life of the pious man, quiet and rich in good deeds. Once the fruit-bearing trees were asked: Why do ye not rustle loudly like the others? And they answered: We need not proclaim our presence; we are sought after for our fruits. . . . And Rabbi Hunah gives another answer: The fruit trees cannot rustle because their fruit is heavy and bends their branches earthwards; whilst the other trees can rustle, for they are not weighed down with fruit.

Also the tree of mighty roots, that stands upright before all the storms, is used to symbolize the pious man; whilst the scoffer is likened to the tree whose roots are few and thin, and which the first storm of winter lays low.

Long was the question argued in the academy of the Pharisees; whether of the two was of greater value, the study of the law or the doing of good works. At length it was decided in favor of the study of the law; inasmuch as this, if pursued in the right spirit, cannot fail to lead to good works, and has its own merit besides.

AUGUST WUENSCHÉ.

VII.

The Everlasting Arms.

Lift up your eyes on high and behold, who hath created these things, that bringeth out their host by number; He calleth them all by names; by the greatness of His might, for that He is strong in power, not one faileth. Why, then, sayest thou, O Jacob, and speakest, O Israel: my way is hid from the Lord and my judgment is passed over from my God?—*Isaiah xl. 26, 27.*

WHO then sees and sustains us little mortals made of dust? Thou, all-gracious One, Thou infinite One, Thou, O God, formest us. Thou seest us, thou lovest us. O brother, raise thy spirit and grasp the greatest thought of man. There where eternity is—there where immensity is, and where right begins—there an Infinite Spirit spreads out its arms and folds them around the universe of worlds, and bears it and warms it. I and thou, and all men, and all angels, and all worms rest on His bosom. He sees away through the ocean wherein coral-trees full of earths sway to and fro, and sees the little worm that cleaves to the smallest coral—which worm is I—and He gives the worm the nearest drop, and a blissful heart, and a future, and an eye to look up even to Himself—yea, O God, even up to Thee, even to Thy heart.

So long as the word “God” endures in a language will it direct the eyes of men upwards. It is with the

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Eternal as with the sun; if but its smallest part can shine uneclipsed, it prolongs the day and gives its rounder image in the dark chamber.

JEAN PAUL F. RICHTER.

WHERE'ER ascends the sacrifice
Of fervent praise and prayer,
Or on the earth, or in the skies,
The heaven of God is there.
His presence e'er is spread abroad
Through realms, through worlds unknown,
Who seek the mercies of our God
Are ever near His throne.

VIII. The Brotherhood of Man.

One ordinance shall be both for you of the congregation and also for the stranger that sojourneth with you, an ordinance forever in your generations; as ye are, so shall the stranger be before the Lord. One Law and one manner shall be for you, and for the stranger that sojourneth with you.—*Numbers xv. 15, 16.*

WE are by nature predisposed to love mankind. Take away love and benevolence, and you take away all the joy of life. Men are born for the sake of men, that they may mutually benefit one another.

When man shall have learned to look upon himself as a citizen of the universe, considered as One Commonwealth—to what a knowledge of himself will he attain!

CICERO.

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To love and serve all men is to delight in God.

MENCIUS.

Give bread to a stranger in the name of the universal brotherhood which binds all men together under the common Father of nature.

QUINTILLIAN.

God, who creates and inspires men, willed that they should be equal. He made them all capable of wisdom; he imposed the same laws upon all; and He has promised immortality to all. As He furnishes food for all and gives the sweet repose of sleep to all, so doth He give capacity for virtue to all. With Him no one is slave and no one is master.

LACTANTIUS.

And a great multitude had gathered around the Rabbi, and one of the disciples asked him, Tell us, O master, why Deborah, a woman, was chosen to be prophet and judge in Israel, and not the High Priest Eleazar? Then the Rabbi lifted up his voice and said: Verily, I call heaven and earth to witness that every human creature, Jew or stranger, man or woman, free or bond, may be filled with the spirit of God if they render themselves worthy to receive it.—*Midrash.*

IX.

Religion and Humanity.

For all people will walk every one in the name of his God, and we will walk in the name of the Lord, our God, forever and ever.—*Micah iv. 5.*

FOR one thing, I cannot look at the succession of the ages, and see what a tremendous part religion has

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been playing on the busy scene, without being convinced that here is something essential to the completeness of humanity, something so deeply implicated in its structure that it can no more be taken out of it without destructive consequences, than the bones can be taken out of a man's body or his muscles unstrung of every quivering nerve. No other force or institution has played such a stupendous part in human history, has reared such splendid fanes, dominated such mighty nations and events, inspired such hopes and fears.

And when we think of what religion has been in its total manifestation, in its terror and its beauty, in its loveliness and its joy, in its strength to build, its energy to sway, its might to set up and cast down, then might we not as rationally believe that the art of government, the State, or the passion for beauty, or the love of men and women for each other was something superficial, something that might have its day, and cease to be, as to believe these things of religion? It may be subjected to incalculable transformations in the future as it has been in the past, but they will not destroy its identity nor bring upon its perpetuity the shadow of a doubt.

JOHN W. CHADWICK.

OUT of the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below
The canticles of love and woe.

X. The Wisdom of the Wise.

Who, like the wise man, knoweth the meaning of a thing? his wisdom maketh his face to shine pleasantly and softeneth the boldness of his countenance
—*Ecclesiastes viii. 1.*

WISDOM is the greatest good, for it doth not depart from man. And the mark of wisdom is that a man is modest, humble, and mild; that his bearing is polite, peaceful, and forgiving; that his actions are moderate and his speech sparing. The wise man harbors neither revenge nor envy; he speaks good of all men, and belittles none. He avoids vain distinctions of honor before men; he is moderate in his merriment, and rejoices not at the misfortune of others. He cleaves fast to the men of truth and faithfulness. And by these modes he seeks to peacefully instruct mankind. The ornament of the wise is morality; as the Romans said: Morality is the external revelation of the soul, therefore seek to model it as perfectly as possible. Aristotle said: Morality needs no nobility of birth; and he adds: Morality ornaments riches, and hides the poverty of the poor. I counsel thee, make no alliance with fools, and with those puffed up with vanity; for he that does that, is like a man that waters a tree that is already dead.

JECHIEL OF ROME.

To discern truth in everything and accept it by whomsoever spoken, that is wisdom.

Hindu.

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They asked Lokman : Of whom he had learned philosophy ; he answered, Of the blind ; they never advance a step until they have tried the ground.

Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction ; but if a hundred chapters of philosophy are read to a thoughtless person, it will seem to his ears folly and sport.

Saadi.

XI. The Trials of Great Souls.

Precious in the sight of the Lord is the death of His pious ones.—*Psalm cxvi. 15.*

The Lord hath chastened me sore, but He hath not given me over unto death.—*Psalm cxviii. 18.*

In the night-time His song was with me.—*Psalm xlii. 9.*

GOD! Thou lookest down upon my misery (his utter deafness). Thou knowest that it is accompanied with love of my fellow-creatures and a disposition to do good! O men, when ye shall read this, think that you have wronged me; and let the child of affliction take comfort on finding one like himself, who, in spite of all the impediments of nature did all that lay in him to obtain admittance into the ranks of worthy artists and men. You, my brothers, as soon as I am dead, ask Prof. Schmidt to write a description of my disease and to that description annex this paper that, after my death, the world may be reconciled with me. . . . What you have done to me to grieve me, that, you know, has long been forgiven. Recommend virtue to your children; that alone, not wealth, can give happiness. I speak from experience. It was this that upheld

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me in affliction; it is owing to this and to my art that I did not terminate my life by my own hand. Farewell, and love one another. . . . How glad I am to think that I may be of use to you even in my grave. If death come before I have had occasion to develop all my professional ability, he will come too soon for me; but even then I am content, for he will release me from a state of uninterrupted suffering. Do not quite forget me; I have deserved to be remembered by you; for I have often thought of you to make you happy. May you ever be so. LUDWIG VON BEETHOVEN.

My music is the product of my genius and my misery; and that which I wrote in my greatest distress is that which the world seems to like best.

FRANZ SCHUBERT.

THE good are better made by ill,
As odors crushed are sweeter still.

XII. The Continuance of Our Life.

May the All-merciful suffer us to inherit that Day which is Sabbath altogether, and that Rest which is everlasting Life.—*Ancient Hebrew Prayer.*

THE life we live here is the parent of the next. "Heaven is but earth made richer." The rest of death is as the work of this life, dropping the body only, as the Sabbath Day is like Monday or Friday. The distinction is plain. There is in every one of us,

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in so far as we are thinking beings, a separate life: the life of thought and feeling, the reverie and the keen anxiety of the future, the sense of sin and guilt, the fear of punishment; we toil and drudge long after the wants of the body are satisfied; we are all being driven by this second life, by the passions of the mind. The larger portion of our religious experiences lies in the contest between the sense of right and wrong, that requires a faith in something higher than the things that are seen. The lover of fashion is, in a sense, living after a faith in something which art declares necessary. The man of pleasure who rises above a brute, guilds the horizon of his low landscape with some sort of faith. It is the other part of us, asserting itself. We may well say then, *dropping* the body, the identity of the two lives is certain as a fact of revelation. In this body of clay we fear death. There we lose that fear. . . . We lose the pains of sickness. There God will wipe away all the tears from the eyes. But this very promise implies the sameness of the real life, linking together the two parts of man's destiny.

CHARLES H. HALL.

ETERNITY! O mighty, wondrous thought;
What words sufficient for so high a theme;
With promises of God's sweet mercy fraught—
The joyous morning after this life's dream.

A dream that points to hope of future need,
The recompense of every earthly woe;
Our trust in God that they whose soul he freed,
Immunity from earthly troubles know.

XIII. *The Ideal Always With Us.*

Seest thou a man skilled in his work—he shall stand before kings.—*Proverbs xxii. 29.*

I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.—*Psalms lxxxiv. 10.*

THE situation that has not its duty, its ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the impediment, too, is in thyself: thy condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the form thou givest it be heroic, be poetic. O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, “here or nowhere,” couldst thou only see!

THOMAS CARLYLE.

Why did the Lord chose the Bramble for a place of Revelation to Moses? To teach us that the humblest creature may become a seat of the Sh’chinah (Divine Manifestation).—*The Pharisees.*

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NO answer comes to those that pray
And idly stand,
And wait for stones to roll away
At God's command;
He will not break the binding cords
Upon us laid,
If we depend on pleading words
And will not aid.

XIV.

Religion and Home.

And the Lord said : Shall I hide from Abraham that thing which I do? Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, that they shall keep the way of the Lord to do justice and judgment—*Genesis xviii. 17-19.*

USE this text to-day to make one point of it: the virtues which are taught in the revealed religion are the virtues of home. . . . The Deity is represented under the form of a man, debating, as it were, whether He shall tell Abraham what He means to do. The point on which He seems to turn and come to a decision is the fact that He knows him, "that he will command his children and his household after him that they shall keep the way of the Lord." The authority of the parent is thus made the corner-stone of the primary religion. The virtues of all revealed religion were to be taught at home. They are still. In our zeal for the complicated machinery of religion, for

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which I thank God as useful in its place, we are always inclined to forget this law. Religion seems to rise up in our minds as if it were altogether ecclesiastical or sacerdotal—some few words of devotion, some schemes of missions, some set modes of alms-giving, and assembling in public to read the Bible and listen to preaching. The virtues of good neighborhood, “the justice and judgment,” of which the text speaks, seem to belong to the inferior agencies of school and home. Is this true? Is it so in the great scheme of revealed religion? I think not.

CHARLES H. HALL.

TO make a happy fireside clime
For weans and wife,
That is the true pathos and sublime
Of human life.

XV. What is Charity?

. . . Deal thy bread to the hungry, bring the poor that are cast out to thy house; when thou seest the naked cover him, and never hide thyself from thine own flesh.—*Isaiah lviii. 7.*

EVERY good act is Charity. Giving water to the thirsty is charity. Removing stones and thorns from the road is charity. Exhorting your fellow-men to virtuous deeds is charity. Smiling in your brother's face is charity. Putting a wanderer in the right path is charity. A man's true wealth is the good he does in

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this world. When he dies, mortals will ask what property has he left behind him; but angels will inquire, "What good deeds hast thou sent before thee?"

MAHOMET.

THAT is no true alms which the hand can hold;

He gives nothing but worthless gold

Who gives from a sense of duty.

But he who gives but a slender mite

And gives to that which is out of sight,

That thread of the all-sustaining Beauty

Which runs through all and doth all unite—

The hand cannot clasp the whole of his alms,

The heart outstretches its meager palms,

For Heaven goes with it and makes it store

To the soul that was starving in darkness before.

XVI. Repent for Ill by Doing Good.

Offer the sacrifice of mercy and put your trust in the Lord.—*Psalm iv. 5.*

For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings.—*Hosea vi. 6.*

LET every man lovingly cast all his thoughts and cares, and his sins, too, as it were, on the Will of God. Moreover, if a man, while busy in this lofty inward work, were called by some duty in the Providence of God to cease therefrom, and cook a broth for some sick person, or any other such service, he should do so willingly and with great joy. If I had to forsake

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such work, and go out to preach or aught else, I should go cheerfully, believing not only that God would be with me, but that He would vouchsafe me it may be even greater grace and blessing in that external work undertaken out of true love in the service of my neighbor, than I should perhaps receive in my season of loftiest contemplation.

JOHN TAULER.

IF there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy.

XVII.

Hatred and Pride.

Thou shalt not hate thy brother in thy heart . . . ;
thou shalt not avenge thyself nor bear any grudge
against the children of thy people.—*Leviticus xix.*
17, 18.

Thy terribleness hath deceived thee and the pride
of thy heart . . . though thou shouldest make thy
nest as high as the eagle, I will bring thee down from
thence, saith the Lord.—*Jeremiah xlix. 16.*

WISE man said: "He that sows hatred shall reap
remorse." Wouldst thou be revenged upon thine

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enemy? let it be in deeds that will do good both to him and to thyself. Aristotle taught Alexander: "Most of all do I adjure thee to hate no man in the world; for next to the knowledge of God there is no higher truth than this: Love all men, good and bad." Practice humility; and humility means to suffer wrong without revenge, to curb anger, and to live at peace with thy neighbor. And let thy conduct be the same to the stranger as to the Jews, thy brethren.

Avoid vainglory, and fly from those that are swollen with pride; nor consider unworthy of thee any lawful labor that is necessary for thy maintenance. Rather live thou with a fool than with one that is proud of spirit; for the proud one thinketh himself better than other men, sets himself apart, and is ruthless in his behavior to those around him; and he demands on the other hand respect and consideration from all; and in the end all men become his enemies.

Value faithfulness and honesty; but be also honest in thy words, as our Sages have said: "Let thy yea be yea, and let thy nay be nay."

I KNOW that right is right,
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;
I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find.

XVIII. *The School of Affliction.*

It is good for me that I have been afflicted, that I might learn Thy statutes.—*Psalm cxix. 71.*

IT may be boldly affirmed that good men generally reap more substantial benefits from their afflictions than bad men from their prosperities; and what they lose in wealth and pleasure, they gain in goodness, wisdom, and tranquility. If some are refined like gold in the furnace of affliction, there are others, that, like chaff, are consumed in it. Mirth is by no means a remedy for grief; on the contrary, it raises and inflames it. None should despair, because God can help them; and none should presume, because God can crop them. He that is puffed up with the first gale of prosperity, will bend beneath the first blast of adversity.

Reproof in adversity has a double sting. Events which have the appearance of misfortunes often prove a source of future felicity; this consideration should help us to support affliction with calmness and fortitude; since we cannot know “what comes after it,” as Koheleth writes.

GRANT me, O God, to thee to fly
For comfort when the storm is nigh;
Strong in Thy refuge let me stand,
Strong in the succor of Thy hand.

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Oh, fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To suffer and be strong.

XIX.

The Dignity of Man.

Mark the perfect man, and behold the upright;
for the end of that man is peace.—*Psalms xxxvii. 37.*

A good man shall be satisfied of himself.—*Proverbs xiv. 14.*

I MUST confess that there is nothing that more pleases me, in all that I read in books, or see in mankind, than such passages as represent human nature in its proper dignity. As man is a creature made up of different extremes, he has something in him very great and very mean. A skillful artist may draw an excellent picture of him in either of these views. The finest authors in antiquity have taken him on the more advantageous side. They cultivate the natural grandeur of the soul, raise in her a generous ambition, feed her with hopes of immortality and perfection, and do all they can to widen the partition between the virtuous and the vicious, to make the difference between them as between gods and brutes. In short, it is impossible to read a page in Plato, in Tully, and a thousand other ancient moralists without being a greater and a better man for it. I think it is one of Pythagoras's golden sayings: "That a man should take care above all things

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to have a due respect for himself." The very design of dress, good breeding, outward ornament and ceremony were to lift up human nature and set it off to an advantage. Architecture, painting, and statuary were invented with the same design, as indeed every art and science contributes to the embellishment of life, and to the wearing off and throwing into shades the mean and low parts of our nature; and poetry carries on this end, more than all the rest.

JOSEPH ADDISON.

OPEN thy bosom, set thy wishes wide,
And let in manhood—let in happiness!
Amid the boundless theater of thought—
From nothing up to God—which makes a man.

XX. The Apostle of Conscience.

A great strong wind rent the mountains and rent to pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still, small Voice. And when Elijah heard it, he wrapped his face in a mantle and went out and stood in the entering of the cave. And there came a voice to him, saying: What doest thou here, Elijah?—*I Kings xi. 11-13.*

BY the merciful assistance of the Most High I have desired to labor in Europe, in America, with English, with barbarians, yea, and also I have longed

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after some dealing with Jews themselves, for whose hard measure, I fear, the nations and England have yet a score to pay. I desire not that liberty for myself I would not freely and impartially weigh out to all the consciences of the world besides. All those consciences ought freely and impartially to be permitted their several respective worships, and what way of maintaining them, they freely chose.

It hath been told one that I labored for a contentious and licentious people; I have been charged with folly for that freedom and liberty which I have always stood for. . . . But, Gentlemen, blessed be God who faileth not, and blessed be His name for His wonderful Providences by which alone this town and colony, and that grand cause of Truth and Freedom of Conscience, hath been upheld to this day. ROGER WILLIAMS.

PET still there whispers the small voice within,
Heard through Gain's silence and o'er Glory's din,
Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.

XXI. The Prophet of Soul-Liberty.

There is no man that hath power over the spirit,
to hinder the spirit, as little as he hath power in the
day of death. . . .—*Ecclesiastes viii. 8.*

ALL experience tells us that public peace and love is
better than abundance of corn and cattle. I have

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one only motion and petition which I earnestly pray the town to lay to heart, as ever they look for a blessing from God on the town, on your families, your corn and cattle, and your children after you; it is this: That after you have got over the black brook of some soul bondage yourselves, you tear not down the bridge after you, by leaving no small pity for distressed souls that may come over you.

What are all the contentions and wars of this world about, but for greater dishes and bowls of porridge? But here all over this colony a great number of weak and distressed souls, scattered, are flying hither; the Most High and only Wise hath provided this country and this corner as a shelter for the poor and persecuted, according to their several persuasions. And as to myself, in endeavoring after your temporal and spiritual peace, I humbly desire to say, if I perish, I perish. It is but a shadow vanished, a bubble broke, a dream finished. Eternity will pay for all.

ROGER WILLIAMS.

OH, could I worship aught beneath the skies

That earth hath seen or fancy can devise,
Thine altar, sacred liberty! should stand,
Built by no mercenary, vulgar hand
With fragrant turf, and flowers as wild and fair
As ever dressed a bank, or scented summer air.

XXII.

Our Acts Our Angels.

Say ye to the righteous that it shall be well with them, for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him,—*Isaiah iii. 10, 11.*

THE only things in which we can be said to have any property are our actions. Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our actions must follow us beyond the grave; with respect to them alone we cannot say that we shall carry with us nothing when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality loathsome or glorious; these are the only title-deeds of which we cannot be disinherited; they will have their full weight in the balance of eternity, when everything else is as nothing. COLTON.

Act well at the moment, and you have performed a good action to all eternity. LAVATER.

SO when time's veil shall fall asunder,
The soul may know
No fearful change nor sudden wonder,
Nor sink the weight of mystery under,
But with the upward rise, and with the vastness grow.

XXIII.

Liberty and Light.

O send out Thy light and Thy truth, let them lead me, let them bring me unto Thy holy hill and to Thy tabernacle. Then will I go unto the altar of God, unto God, my exceeding joy. . . .—*Psalm xliii.*

CERTAIN past ages are called Ages of Faith, in contradistinction to our own to which that title is denied. Justly? I more than doubt it. For one thing, our age believes in Liberty and Light; year after year the efforts increase to spread their blessings, to emancipate and enlighten the minds even of the humblest classes. And the consequence is that Ideas begin to rise above material power. They scorn armed hosts; they break through frowning fortresses, and they will, at last, silence the roar of the battlefield. The time when theorists are contemptuously pushed aside, are ridiculed as impracticable dreamers, is passing away; because the world has found out that their dreams have come true, and are now commonplace realities. Liberty and Light are the watchwords of those who believe in the redemption of mankind in this world. May they ever inspire and guide us.

G. G.

THE light pours down from heaven
And enters where it may;
The eyes of all earth's children
Are cheered with one bright day.
So let the mind's true sunshine
Be spread o'er earth as free,
And fill men's waiting spirit
As the waters fill the sea.

XXIV.

Belief in Man.

The Lord is good to all; and His tender mercies
are over all His works.—*Psalm cxlv. 9.*

A CONSCIENTIOUS person would rather doubt his own judgment than condemn his species. He would say: "I have observed without attention, or judged upon erroneous maxims; I trusted to profession when I ought to have attended to conduct." Such a man will grow wise, not malignant, by his acquaintance with the world. But he that accuses all mankind of corruption, ought to remember that he is sure to convict only one. In truth, I should much rather admit those, whom, at any time, I have disrelished the most, to be patterns of perfection, than seek a consolation to my own unworthiness in a general communion of depravity with all about me.

BURKE.

I never knew one who made it his business to lash the faults of other writers that was not guilty of greater ones.

ADDISON.

GOOD nature and good sense must ever join;
To err is human, to forgive divine.

THE blessing of a lowly mind,
Lord, unto me be given,
Joy in the humblest spot to find,
To see in all of human kind
But fellow-travelers, designed
To rest at last in heaven.

XXV. *The Architect of Circumstances.*

And the Lord God took Adam and put him into the Garden of Eden to work at it and to keep it.—*Genesis ii. 15.*

And Jacob said to Laban . . . These twenty years have I worked for thee; in the day the drought consumed me and the frost by night, and the sleep departed from mine eyes.—*Genesis xxxi. 38-40.*

INSTEAD of saying: Man is the creature of circumstances, it would be nearer the mark to say: That man is the architect of circumstance. Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouses, another villas; bricks and mortar are bricks and mortar until the architect can make them something else. Thus it is that in the same family, in the same circumstances, one man rears a stately edifice, while his brother, vacillating and incompetent, lives forever amidst ruins. The block of marble which was an obstacle in the path of the weak becomes a stepping-stone in the pathway of the strong. THOMAS CARLYLE.

As a man thinks or desires in his heart, such, indeed, he is; for then, most truly, because most uncontrollably, he acts himself. SOUTH.

LET us then be up und doing
With a heart for every fate;
Still achieving, still pursuing,
Learn to labor and to wait.

XXVI.

An Humble Faith.

Lord, my heart is not haughty nor mine eye lofty,
neither do I exercise myself in matters too high for
me.—*Psalm cxxxi. 1.*

O I, then, say: Judaism is *the perfect religion*? I confess my inability to understand how any religionist who has looked about him with an unprejudiced mind, can lay "the flattering unction to his soul" that his is the only true, or the best religion in the world. What do we know of other faiths, beyond the merest outside, and in many cases hardly that much? By what process can we probe the soul of a Buddhist, when he, weary with this life's aimless struggles, cries out for Nirvana? or the heart of a Mohammedan, when he makes his seven circuits around the Caaba? How can a Jew fathom the awe with which a Christian looks up into the pale face of his thorn-crowned Redeemer, to whom he owes all the relief he has from an everlasting death that is worse than the most miserable of earthly lives? On the other hand, how can a Christian feel what passes in the soul of a Jew whenever he hears or repeats the old battle-cry of his creed: Hear, O Israel? Has he ever heard it fall from a parent's dying lips? Does he even know of the thousands that rushed into the flames hurling their defiance by the same word into the faces of their murderers? The most that we can justly say is: My religion pleases, satisfies me best; and

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the least that others can ask of us is: Prove by conduct what thy faith can do for the best of mankind.

G. G.

HE that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

XXVII. Hatred the Destroyer.

Hatred stirreth up strifes; but love covereth all sins.—*Prov. x. 12.*

Envy, Lust, Hatred—these three are forerunners of death. . . .—*The Pharisees.*

IT is forbidden to an Israelite to bear hatred towards his neighbor. Because of the hatred of his brethren for Joseph, our forefathers were exiled in Egypt, where finally they became enslaved. And so our Rabbis taught: It is written: "Thou shalt uot hate thy brother;" meaning also, thou shalt not injure him, thou shalt not revile him, thou shalt not ill-use him. All these things the Law demands. Nay, more. It is added "in thy heart;" whence follows that we may not carry hatred concealed within our bosom, even when it results in no external act. In respect to punishment, the sin of hatred stands on the same level with the three chief sins, idolatry, immorality, and the shedding of blood. Because of these sins the first Temple was destroyed. But why was the second Temple

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destroyed? We know quite certainly that at that time the Holy Law was observed and works of piety were done. But a boundless hatred raged between the various parties, even against those that were quite spotless both in morality and in the Law. Only those that openly break the laws may one hate; that is to say, one may endeavor to procure their punishment according to the Law, nothing further. But let the accuser always remember the earnest warning of our teachers: Three men are hateful unto the Lord. 1. He that speaks other than he thinks; 2. He that is able to bear witness in favor of another, and fails to do so; 3. He that appears as a single witness and accuser of a fellow-man (since the law has laid down the rule that only *two* witnesses may do so).

RABBI ACHAI,
(VIII. Century).

SEARCH thine own heart. What paineth thee?

In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.

XXVIII. What Righteousness Includes.

The mouth of the righteous man is a well of life.—
Proverbs x. 11.

The labor of the righteous tendeth to life. . . .
—*Proverbs x. 16.*

BUT true justice includes love. Certainly the Jewish principle of righteousness does. Does love

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prompt you to rescue your fellow-man from danger and distress? Justice does more. It holds you responsible for the sin and suffering of your brother. The unfortunate has a claim upon your help. It is your duty to be an eye to the blind and an arm to the helpless. You cannot, in spite of all commandments, love your enemy, but you are enjoined by the law of justice to aid him when he is imperiled.

Judaism stands for justice, which is the life of the nations. Christianity stands for love, which is the concern only of individuals. And as long as humanity has to work out its salvation on the stage of history, justice must be the principle of ethics, justice in the higher sense, which includes love and tends to holiness.

K. KOHLER.

Be faithful to thy trust, and disappoint not the man who relieth upon thee. O son of society, examine thy heart, call remembrance to thine aid, and, if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

XXIX. Cause No Stumbling.

Thou shalt put no stumbling-block before the blind. . . .—*Leviticus xix. 14.*

WE are bound to do all that in us lies to make our fellow-man find his true personality, and assist him in his endeavors to express it in his life; in no way

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must we be the cause of our brother's straying from the right to the wrong path by our casting a stumbling-block in his way. Neither by our speech nor by our conduct towards him must we stagger his faith in the eternal validity of Right and Truth. The more conspicuous our place in society, and the more weighty our words and actions, the more must we be on our guard as to their effects on our surroundings. To scandalize a fellow-man without necessity is an indirect attack upon his spiritual life, just as slavery, contempt and flattery are direct ones. We, therefore, must never treat the faith and convictions of a fellow-man in a manner justly offensive to him, much less deride them. By such treatment we never shall improve any-one; by mere mockery we shall never convince him of his errors, never lead him to the truth; if it does not make him cling the more stubbornly to his errors, he may, at last, become a confirmed skeptic, and answer back our ridicule of what was once holy to him with an open contempt of all else that claims our reverence as "holy unto the Lord."

SAMUEL HIRSCH.

Θ THOU who over moving worlds presides,
Whose voice created and whose wisdom guides,
O'er darkling man in pure effulgence shine
And cheer the clouded mind with light divine.

'Tis thine alone to calm the pious breast
With silent confidence and holy rest;
From Thee, great God, we spring, to Thee we tend,
Path, motive, guide, original and end.

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XXX. From the Cradle to the Grave.

O God, Thou hast taught me from my youth ; and
hitherto have I declared Thy wondrous works ; Now
also when I am old and gray-headed, O God, forsake
me not, until I have showed Thy strength unto this
generation and Thy power to everyone that is come.
—*Psalm liii. 17, 18.*

THOU, who dost dwell alone—
Thou, who dost know thine own—
Thou to whom all are known
From the cradle to the grave,—
Save, oh, save !

From the ingrained fashion
Of this earthly nature
That mars Thy creature ;
From grief that is but passion ;
From mirth that is but feigning ;
From tears that bring no healing ;
From wild and weak complaining ;
Thine old strength revealing,
Save, oh, save !

O let the false dream fly
Where our sick souls do lie
Tossing continually.
O where thy voice doth come
Let all doubts be dumb :
Let all words be mild :
All strifes be reconciled :
All pains beguiled.
Light bring no blindness ;
Love no unkindness ;
Knowledge no ruin ;
Fear no undoing.
From the cradle to the grave
Save, oh, save !

MATTHEW ARNOLD.

The Inner Life.

Before all things guard thy heart; for out of it are the issues of life.—*Proverbs iv. 23.*

Whether it is given to a man to do much or to do little—so that his heart be to God-ward, he is accepted.
—*The Pharisees.*

Try to reach thine own heart which is the greater pilgrimage; a heart which is single is preferable to a thousand Caabas,—*Muhammadan.*

I.

Duties of the Heart.

Now set your heart and your soul to seek the Lord your God. . . .—*I. Chronicles xxii. 19.*

I delight to do Thy will, O God, yea, Thy Law is within my heart.—*Psalms xl. 8.*

AS is well known to all, our duties towards God are of two kinds: those which we perform with our body and are visible, and those which appertain to the heart and are invisible. I have inquired diligently to know what is their mutual relation, and to that end consulted the three sources of our faith, viz: Reason, Revelation, and Tradition, and I have found all three to agree in the conclusion that the duties of the heart are the foundation of those of the body, so that the latter lose all religious meaning if the heart and the mind of the doer have no part in them. Prayer, Fasting, Almsgiving, Study of the Law, Tabernacles, M'susah, in fact, the whole body of Rituals and Ceremonials is vain, if not done with the *whole being of the observer*, that is to say, with the body and the soul; for without the inward desire to approach to God and become united with Him, the Rituals differ in nothing from our ordinary actions. In view of this conclusion, I resolved to compose these treatises, in which I shall show: How

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our thoughts should conform to our doctrine of the Unity of God; how to trace the goodness of His Providence; how to fulfill the duty of His service, how to prove our trust in Him; how to make the glory of His name the chief motive of our actions; how to keep our souls humble and meek before Him; how to repent for our sins so as to find forgiveness from Him; how to practice continual self-examination; how to find the true limits of our separation from the world; and how to reach the highest of all duties—Love of God with all our heart, and all our soul, and all our might.—*From the Preface to the work: On the Duties of the Heart, by Bechay ben Joseph ib'n Pakuda. XII. Century.*

II. Castigations—A Means Only.

But Elisha went a day's journey into the wilderness and came and sat down under a juniper tree; and he prayed for himself that he might die, and said: It is enough! Now, O Lord, take away my life, for I am not better than my fathers.—*I. Kings xix. 4.*

IT is true that many pious men in ages gone by have broken the universal rule, to select the just mean in all the actions of life; at times they went to extremes. Thus they fasted often, watched through the nights,

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abstained from flesh and wine, wore sackcloth, lived among the rocks, and wandered in the deserts. They did this, however, only when they considered it necessary to restore their disturbed moral equipoise, or to avoid, in the midst of men, temptations which, at times, were too strong for them. These abnegations were for them means to an end; and they forsook them as soon as that end was attained. Thoughtless men, however, regarded castigations as holy in themselves, and imitated them without thinking of the intentions of their examples. They thought thereby to reach perfection and to approach to God. The fools! as if God hated the body, and took pleasure in its destruction. They did not consider how many *sicknesses of soul* their actions caused. They are to be compared to such as take dangerous medicines, because they have seen that experienced physicians have saved many a one from death with them; so they ruin themselves. This is the meaning of the cry of the Prophet Jeremiah: "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them."

MOSES MAIMONIDES.

HATH my heart been wavering long?
Have I dallied oft with wrong?
Now, at last, I firmly say:
All my will to Thee I give,
Only to my God to live,
And to serve Him night and day.

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III. The Unfailing Reward.

In all labor there is profit; but the mere talk of the lips tendeth to penury.—*Proverbs xiv. 23.*

The path of the just is as the shining light, that shineth more and more unto the perfect day.—*Proverbs iv. 18.*

ALL labor in the pursuit of that which is perfectly good, even if it fail to reach the goal, is sufficient of itself to benefit the laborer. The impulses towards excellence, though they fail to attain their end, give joy to those who have them.

But the disciples of the true Word must be true men, lovers of temperance and order and reverence, who have laid the foundations of their lives in *self-restraint* and endurance and contentment, as the safe harborage of their souls where they can lie at anchor without risk or harm.

PHILO JUDÆUS.

GOD of the earnest heart,
The trust assured and still,
Thou who our strength for ever art,
We come to do Thy will,
'Gainst doubt and shame and fear
In human hearts to strive,
That all may learn to love and bear,
To conquer self and live.

IV. The Kingdom of Man is Within.

What profit hath a man of all his labors which he taketh under the sun? . . . All things are full of wearisome labor; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. . . . I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit . . . yet I saw that wisdom excelleth folly as far as light excelleth darkness.—*Ecclesiastes i. 3, 8, ii. 13.*

YET another mistake thrives under the otherwise wholesome demand for a religion of life and truth. It is this, that man is mostly, if not altogether, treated, in his outward relation to society, as a wheel in a machine; the whole purpose of his existence is: to help the machine do its work; in himself he is nothing, less and worse than nothing, since he is a nothing that suffers so many pangs and shocks, and sheds such bitter tears—a nothing, yet bold enough to think that it ought to be something, and not to be crushed before the moth, or shrivelled up into a grain of dust like a midge. There was something in the idea worth suffering for, that man is crowned with glory and honor, formed in the image of God, however faint and dim the outline, and that he is worth a thought and a care of that God. But his crown is now cast in the dust. His soul is no better than the falling leaf. The Universe, so vast, has yet no room for his soul. Why shall he care for it? Why keep it pure? Why cultivate its facul-

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ties? Why tame its passion and listen to the music of reason or the thunder of conscience? This is not life, but living death.

The accident of an accident need be no wiser than its origin, certainly no better than the heartless cruelty that flung him upon earth a helpless creature. The highest life of man is within, and this is exactly the thing about which the wisdom of to-day is dumb.

G. G.

AND is this all that man can claim?
Is this our longing's final aim?
To be like all things round, no more
Than pebbles cast on time's gray shore?

Not this our doom, Thou God benign!
Whose rays on us unclouded shine;
Thy breath sustains yon fiery dome;
But man is most Thy favored home.

V. Resignation—The Greatest Power of the Mind.

And David said, Behold, here I am; let the
Lord do unto me as seemeth good unto Him,—
II. Samuel xv. 26.

THE mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections, interests to God. There are seasons when to be *still* demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the

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stormy elements of passion, to moderate the vehemence of desire, to throw off the load of dejection, to suppress every repining thought, when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief, to the quiet discharge of ordinary duties? Is there no power to put forth when a man, stripped of his property, of the fruits of a life's labors, quells discontent and gloomy forebodings, and serenely and patiently returns to the tasks which Providence assigns?

WM. E. CHANNING.

LORD, I would fain be still
And quiet behind my shield;
But make me to love Thy will,
For fear I should ever yield.

Nothing but perfect trust,
And love of Thy perfect will,
Can raise me out of the dust,
And bid my fears be still.

VI.

Waiting for the Lord.

Delight thyself in the Lord and He shall give thee the desires of thy heart . . . Hold still to the Lord and wait patiently for Him; fret not thyself because of him who prospereth in His way, because of the man who bringeth wicked devices to pass.—

Psalm xxxvii. 4, 5, 7.

IT is my fervent hope that these words of mine may touch a heart here and there weighted with anxieties or filled even with lawful desires for some temporal

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good. Let them, if possible, get a higher craving still for God and His love, and for more perfect obedience to His blessed will; let them try to submit and to resign their most ardent wishes so only that God may do with them just what He likes, and that they may freely place themselves to be dealt with even unto sacrifice in the way which seemeth to Him good; and we may safely assure them that they will taste of a happiness which they never knew before, and their burdens will fall off them and their hearts be lightened and their faces shall not be ashamed; for in His presence there is fullness of joy and at His right hand there are pleasures which never fade, even on this poor earth below.

CHARLES VOYSEY.

THOU Power supreme ! whose mighty scheme

These woes of mine fulfill,

Here firm I rest ; they must be best,

Because they are Thy will !

Then all I want (O do Thou grant

This one request of mine !)

Since to enjoy Thou didst deny,

Assist me to resign.

VII. The Blessedness of Prayer.

Now, O Lord, what wait I for? my hope is in Thee. I am silent, I open not my mouth, for Thou didst it.—*Psalms xxxix. 7, 9.*

THAT prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation

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into silent surrender, is not true prayer, and proves that we have not the spirit of prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it into God's will. The Divine Wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.

F. W. ROBERTSON.

LET then, from all my grief, O Lord,
Thy mercy set me free,
Whilst in the confidence of prayer
My soul took hold on Thee.

Give me, O Father, to Thy throne access,
Unshaken seat of endless happiness;
Give me, unveiled, the source of good to see,
Give me Thy light, and fix my eyes on Thee.

VIII.

The Power of Prayer.

Yet the Lord will command His loving kindness
in the daytime, and in the night His song shall be
with me and my prayer unto the God of my life.—
Psalms xlii. 8.

THE desire for prayer is as old as the first dawn of
intelligence in man; it is found with the savage,

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prostrated before a tree, a stone, or an image, as well as with the saint in his ecstatic communion with the Infinite. It is the first uplifting of the child's heart at the entrance of life, and the last thought of the dying at the portal of the grave. When we have accustomed ourselves to begin every day with a devout thought of God—no matter in what form we do it—do we not feel its influence during the day? Can the young man become a prey to his passions, who is held to his moorings by the anchor of his daily prayer? Test it in an assembly; what other power will so speedily and so surely subdue all hearts as that of an earnest invocation to God, uttered by one whose piety entitles him to the high prerogative of mediator between earth and heaven.

Make thine own heart thy palace,
Lest the world become thy dungeon,

warns an Eastern sage, and there is nothing more helpful to this end than true soul-prayer, and the worshipful thought of the living God.

G. G.

FIRST worship God : he that forgets to pray,
Bids not himself Good-morrow, nor Good-day.

IX.

Prayer — An Experience.

I poured out my complaint before God ; I showed before Him my trouble . . . I said : Thou art my refuge, my portion in the land of the living.—*Psalms cxlii. 2, 5.*

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THE truth of Prayer is an intuition, and its verification universal experience; and it is on truths of this nature that the deepest and holiest life of the soul rests. Two young people meet, and (as we suggestively say) *fall* in love with each other; can they give any reason for their love? for their belief that they were created for each other, and, unless made One, their hearts would break? Friendships can never be manufactured. A person may lavish no end of kindness on us, without gaining a touch of personal attachment, whilst another, taking no trouble to win it, receives it as a free gift from us. It is a bad sign for children to begin questioning, on what ground, and to what extent, they are bound to conform to the wishes of their parents. True love, which is a mystery of the soul, shrinks from such a discussion. Conscience is simply consciousness of duty, and right, and honor. Who will define it? Yet men deeply affected by that sense, rather than forfeit it cast their lives away. Why not let prayer rest on the same foundation, and, without too curious questionings, accept the blessedness it is able to bestow?

G. G.

TO the path of life to win us,
Thou, O God, didst plant within us
Aspirations high and bright;
Bring us to Thy presence nearer,
Let us see Thy glories clearer,
Till all mists shall melt in light.

X. If not Religion, What?

Whom have I in heaven but Thee, O God? and there is none upon earth that I desire beside Thee. Though my flesh and my heart faileth, yet God is the strength of my heart, and my portion for ever.—
Psalm lxxiii. 25, 26.

WHEN the thought of God fades from heart and mind, what other thought shall take its place? or shall it remain a blank; and shall we, so impoverished, face the problems and meet the challenges of life? When the purifying and consoling influence of worship ceases, what other shall come in its stead? When the inspiring memories of a heroic history are no longer awakened in the Jewish heart—what other impulse shall save the young nature from the bane of selfishness? Let parents ponder well these questions before they venture to send their children out into a world where the strength and courage of the bravest are often tried to the utmost, send them out unprovided with those resources, which, by the testimony of all ages and all nations, are only found in the religious ideals of the soul.

G. G.

IN God, the holy, wise and just,
From childhood's tender years,
Have I reposed with perfect trust
My changing hopes and fears.

.

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And should my term of life exceed
Frail man's allotted days,
Until the last my prayer would plead
For strength my God to praise.

XI. *The Morning and Evening Stars of Life.*

Thou makest the outgoings of the morning and
the evening to rejoice.—*Psalm lxx. 8.*

To declare Thy mercy in the morning and Thy
faithfulness in the night-times.—*Psalm xcii. 2.*

RELIGION, whether natural or revealed, has always the most beneficial influence on the mind. In youth, in health, in prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that which it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt. When submission in faith, and humble trust in the Divine will, from duties become pleasures, and unfailing sources of consolation, then it creates powers which were believed to be extinct, and gives a freshness to the mind which was supposed to have passed away for ever, but which is now renovated as an immortal hope. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears as the evening star of light, in the horizon of life, which we are sure is to become, in another season, a morning star, and it throws its radiance through the gloom and shadow of death.

HUMPHREY DAVY.

SUN AND SHIELD.

IN ardent adoration joined,
Obedient to Thy holy will,
Let all our faculties combined
Thy just desires, O God, fulfill,
From Thee derived, eternal King,
To Thee our noblest powers bring;
O may Thy hand direct our wandering way!
O bid Thy light arise, and chase the clouds away!

XII. Devotion—A Living Sense of the Ideal.

The Lord is my portion, saith my soul, therefore will I hope in Him. The Lord is good to them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the help of the Lord.—*Lamentations iii. 24-26.*

Would to God man remembered his prayers all day from morning to night.—*The Pharisees.*

BE not afraid to pray—to pray is right.
Pray, if thou canst, with hope, but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light,
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

HARTLEY COLERIDGE.

XIII.

In God's Own Time.

At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched : as long as the cloud abode upon the tabernacle they rested in their tents.—*Numbers ix. 18.*

THERE is no time lost while we are waiting God's time. It is as acceptable a piece of submission to the will of God to sit still contentedly when our lot requires it, as to work for Him when we are called to it. When the cloud was taken up, they removed, how comfortably soever they were encamped. The people being thus kept at a constant uncertainty, and having no time fixed for their stays and their removes, were obliged to hold themselves in constant readiness to march at a moment's warning. For the same reason we are kept uncertain as to the time of "putting off our earthly tabernacle," that we may be always ready to remove. As long and as far as the cloud moved, so long and so far they marched; and where it abode, they pitched their tents about it, and God's tent under it.

M. HENRY.

NOT so in haste, my heart,
Have faith in God and wait;
Although He linger long,
He never comes too late,
He never comes too late;
He knoweth what is best;
Vex not thyself in vain
Until He cometh, rest,

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Until He cometh, rest ;
Nor grudge the hours that roll ;
The feet that wait for God
Are soonest at the goal,
Are soonest at the goal
That is not gained by speed ;
Then hold thee still, my heart,
For I shall wait His lead.

XIV.

Stillness to God.

And He said : my presence shall go with thee, and
I will give thee rest.—*Exodus xxxiii. 14.*

BE still and calm in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord God, from whom life comes, whereby thou mayest receive His strength and power to allay all blustering storms and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into stayedness, into quietness, up to God with His power. . . . Therefore be still awhile from thy own thoughts, searching, seeking, desires, and imaginations and be stayed in the principle of God in thee, that it may raise thy mind up to God, and stay it upon God; and thou wilt find strength from Him, and find Him to be a God at hand, a present help in time of trouble and need.

GEORGE FOX.

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OH, let my trembling soul be still,
While darkness veils this mortal eye,
And wait Thy wise and holy will,
Though wrapt in fears and mystery!
I cannot, Lord, Thy purpose see,
Yet all is well since ruled by Thee.

XV. God Quiets Me In Himself.

For in the time of trouble, He will hide me in His pavilion, in the secret of His tabernacle He will cover me. . . —*Psalms xxvii. 5.*

IHAVE seemed to see a need of everything God gives me, and want nothing that He denies me. There is no dispensation, though afflictive, but either in it or after it I find I could not be without it. Whether it be taken from or not given me, sooner or later God quiets me in Himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my Heavenly Father. My ways are, in a sense, hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all, by faith, than I should do if I possessed them. ANON.

SO, trusting in Thy love, I tread
The narrow path of duty on.
What though some cherished joys are fled;
What though some flattering dreams are gone;
Yet purer nobler joys remain,
And peace is won through conquered pain.

XVI.

Joy in the Everpresent.

Thou wilt show me the path of life ; in Thy presence is fullness of joy, at Thy right hand there are pleasures for evermore.—*Psalm xvi. 11.*

THERE is a virtue that may find employment for those retired hours in which we are left altogether to ourselves and destitute of company and conversation. I mean that intercourse and communication which every reasonable creature ought to maintain with the great author of its being. The man who lives under an habitual sense of the Divine presence keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends. The time never lies heavy on him ; it is impossible for him to be alone. He no sooner steps out of the world, but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him ; or, on the contrary, pours out its fears, its sorrows, its apprehensions to the great supporter of its existence.

ADDISON.

JF 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

Our prayers accept ; our sins forgive ;
Our youthful zeal renew ;
Shape for us holier lives to live,
And nobler work to do.

XVII.

The Godly Sorrow.

I commune with mine own heart, and my spirit made diligent search. . . . And I said, this is mine infirmity.—*Psalm lxxvii. 6, 10.*

If My people which are called by My name, shall humble themselves, and pray, and seek My face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.—*II. Chronicles vii. 14.*

THE completion and sum of repentance is a change of life. That sorrow which dictates no caution, that fear which does not quicken our escape, that austerity which fails to rectify our affections, are vain and unavailing. But sorrow and terror must naturally precede reformation, for what other cause can produce it? He, therefore, that feels himself alarmed by his conscience, anxious for the attainment of a better state, and afflicted by the memory of his past faults, may justly conclude that the great work of repentance is begun; he may hope, by retirement and prayer, the natural and religious means of strengthening his convictions, to impress upon his mind such a sense of the Divine presence as may overpower the blandishments of secular delights, and enable him to advance from one degree of holiness to another, till death shall set him free from doubt and contest, misery and temptation.

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OBERVE a pious fear, be whole again,
Hasten to purge thy heart of every stain;
No more from prayer and penitence refrain,
But turn unto Thy God by day and night.

He speaks: My child, yea, I will send thee aid;
Bend thou thy steps to Me; be not afraid!
No nearer friend than I am hast thou made;
Patiently wait the day to which there is no night.

XVIII.

The Schooling of Life.

What man is he that feareth the Lord? Him
shall He teach the way he shall choose.—*Psalm*
xxv. 12.

Before I was afflicted I went astray, but now I
keep Thy commandments.—*Psalm cxix. 67.*

WE should not be overcome by the evil day, nor
enslaved by the happy one; but should make
both subservient to the higher purpose of our being—
this is the great lesson which life should teach us. Life
is a school in which we are exercised to deserve and use
wisely our good fortune, and to bear misfortune and
trial with fortitude and resignation, and thus to gather
from both the precious fruit of our spiritual and moral
freedom. Self-controlled in prosperity, self-possessed
in adversity—in this lies the moral value of all our
vicissitudes. And He is our Educator, and He submits
us to His discipline, in whose hand rests the whole
earth, and who so ordaineth all things for us that we

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may be practised in the use of our freedom. Man can by the use of that acquirement rule over nature; he can resist the allurements of bodily gratifications, and, whenever we succeed in this, we advance our lasting welfare. We then develop more and more the image of God within us. We approach His own freedom. We are no longer His creatures only, but are changed into His children. And we learn to worship Him not only as our Creator, but our Father, our Educator and Teacher for the coming of a more perfect life than the present.

SAMUEL HIRSCH.

PASSIONS proud and fierce have ruled me,
Fancies light and vain have fooled me,
But Thy training stern hath schooled me;

Now, Lord,

Take me for Thy child, O Lord!

Shine in my heart, and bring me joy and light,
Sun of my soul when dark, dispel its night

And shed in it the truthful day abroad,
And all the many gloomy folds lay bare
Within this heart, that fain would learn to bear
The pure and glorious likeness of its Lord.

XIX. The Punishment of Anger.

Cursed be their anger, for it was fierce, and their wrath for it was cruel.—*Genesis xlix. 7.*

THE dying patriarch's reproof is regarded by the Rabbis as a general condemnation of anger; and they maintain that when a wise man gives way to it, his wis-

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dom forthwith leaves him, and when a prophet succumbs to it, his prophetic gift departs from him. For even a Moses, overpowered by anger, broke the tables of the Covenant that he had received from God, and an Elisha had to be soothed with the music of the harp before he could prophesy. By anger the great are degraded, and it may cause the pious to manifest contempt for the Deity. And with the same deep earnestness as the patriarch showed a Teacher says: "He that gives way to anger is governed by hell and all its terrors." Koheleth says: "Anger rests in the bosom of fools;" and the poet of Job proclaims: "Anger causes the death of fools." Sirach teaches: "A furious man cannot be justified, for the sway of his fury shall be his destruction."

"To those that err in judgment, not in will,
We should be gentle in our anger.

G. G.

LORD, sure Thy countenance is here,
Thy spirit all the earth informs;
Whatever of my inward sphere
Remains to tell of angry storms,
Oh, let it melt away, and leave
No clouds to darken life's calm eve.

XX. Seal Up the Angry Lips.

He that hath no rule over his own heart is like a
city that is broken down and without walls.—*Proverbs*
xxv. 28.

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Make no friendship with an angry man, and with a furious man thou shalt not go, lest thou learn his way and get a snare to thy soul.—*Proverbs xxii. 24, 25.*

IF anger arise in thy breast, instantly seal up thy lips, and let it not go forth: for, like a fire when it wants vent, it will suppress itself. It is good in a fever to have a tender and smooth tongue; but it is better that it be so in anger: for if it be rough and distempered, there it is an ill sign, but here it is an ill cause. Angry passion is like a fire, and angry words are like breath to fan them; together they are like steel and flint, sending out fire by mutual collision.

JEREMY TAYLOR.

REFINE and purge our earthly parts,
But O, inflame and fire our hearts,
Our frailties help, our vice control;
Submit the senses to the soul,
And when rebellious they have grown,
Then lay Thy hand and hold them down.

Chase from our minds the tempting foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way;
Make us eternal truths receive,
And practice all that we believe.

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XXI.

The God-Loving.

And they that love the Lord shall be as the sun
when he goeth forth in his might.—*Judges v. 31.*

THIS is the description, says the Talmud, of those that suffer insult, and do not return it, and bear injuries without venging themselves; also of those that follow the law from the love thereof, and whom no suffering can make doubt the wisdom and goodness of God. For there follows in the text: "And the land had peace for forty years." This is a symbol of the internal peace that is the portion of the God-fearing man; because he restrains the storms of passions within him; his moral strength is like the glory of the sun, which no earthly changes can affect.

Similar in spirit is the maxim: Range thyself always with the persecuted, never with the persecutor; for behold! none among birds are more persecuted than the doves, and yet these does the Law demand so largely for altar gifts.

Likewise the Law ordained that the altar should be built of unhewn stones. "If thy iron hath touched it, then hast thou defiled it." Of iron is forged the sword; the deadly weapon brings strife and death and destruction to men. But the altar's purpose is to foster peace between man and his neighbor, as well as between man and his heavenly Father.

AUGUST WUENSCHÉ,
After the Talmud.

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GLAD with Thy light, and glowing with Thy love,
So let me ever speak and think, and move,
As fits a soul new touched with life from heaven,
That seeks but so to order all her course
As most to show the glory of that source
By whom her strength, her hope, her life are given.

XXII.

Lowliness Elevates.

The meek will He guide in judgment, the lowly
will He show His way.—*Psalm xxv. 9.*

The meek shall increase their joy in the Lord, and
the lowly amongst men shall rejoice in the Holy One
of Israel.—*Isaiah xxix. 19.*

NINE steps of morality must man have ascended ere
he can reach the tenth, Humility. Then only can
he shew the highest reverence to God; then only can
he receive revelations. When Humility goes hand in
hand with Mercy and Charity, it is the greatest orna-
ment of the Israelite. It is a faithful companion by
his side, that helps him to bear with patience the
severest trials.

As long as the Temple stood, he that brought a burnt
offering received his reward therefor. But he that is
of the true humble spirit is considered in Holy Writ as
one who has bought all the prescribed offerings.

Yea, they that bow down in humility, them will God
lift up; and they that are proud, them will God humble;
and he that runs after distinctions shall see them flee
from him.

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Be not as the upper lintel, so high that but few can reach it; nor as the side post, against which men injure themselves; be rather like the threshold, lying low indeed, but firm and secure, even if the whole house fall down.

Hillel's favorite maxim was, "My humility is my greatness, and my greatness is my humility."

Seat thyself lower in the assembly than is thy right, and wait until thou art called; then go up but no higher than to thy rightful place. It is better to hear: come up, come up! than: go down, go down!

THE PHARISEES.

IN the deed that no man knoweth,
Where no praiseful trumpet bloweth,
Where he may not reap who soweth,
There, Lord,
Let my heart serve Thee, O Lord.

XXIII. Who Also Serve.

Thou wilt light my candle, the Lord, my God,
will enlighten my darkness.—*Psalms xviii. 28.*

When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,—
"Doth God exact day-labor, light-denied?"
I fondly ask; but patience, to prevent

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That murmur, soon replies: "God doth not need
Either man's work or his own gifts; who best
Bear His mild yoke, they serve Him best; His state
Is kingly. Thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

JOHN MILTON.

PERILS, and misfortunes, and want, and pain, and injury, are more or less the certain lot of every man that cometh into the world. It behooveth thee, therefore, O child of calamity, early to fortify thy mind with courage and patience, that thou mayest support, with a becoming resolution, thy allotted portion of human evil. As the camel beareth labor, and heat, and hunger, and thirst, through deserts of sand, and fainteth not, so the fortitude of a man shall sustain him through all perils. A noble spirit disdaineth the malice of fortune; his soul is not to be cast down by it. He hath not suffered his happiness to depend on her smiles, and, therefore, with her frowns he shall not be dismayed. Under the pressure of misfortunes, his calmness alleviates their weight, and his constancy shall surmount them.

ANONYMOUS.

LEANING on Him, make with reverent meekness,
His own thy will,
And with strength from Him shall thy utter weakness
Life's task fulfill.

XXIV. *The World's Censure a Means of Grace.*

Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. . . . He was oppressed and He was afflicted, yet He opened not His mouth.—
Isaiah liii. 4, 7.

IF a man's failings are spoken of, let him give God thanks for putting this humiliation on him for the amendment of his ways, if they need it. But if he is surely convinced that they need it not in that wherein they blame him, let him after all remember that whatsoever he be, he is but imperfect compared with what is required of him.

The humble man seeks not revenge for injuring treatment, but bears it with unruffled temper. When his conscience tells him that he has offended against his brother-man, he confesses the wrong.

Let none of thy failings appear small or trifling in thine own eyes; repent and atone for all before thy light is quenched, before thy soul is required of thee, before the book of thy deeds is opened for judgment.

ELEAZAR BEN YEHUDAH,
(*XIII. Century*).

ASSAILED by scandal and the tongue of strife,
His only answer was: a blameless life.

If thou doest make, O righteous God,
The tongues of men Thy chastening rod,
I will not chide, but hold Thee still
And learn to do Thy holy will.

XXV.

The Fining Pot.

Thou, O God, hast proved us, Thou hast tried us,
as silver is tried. . . . We went through fire and
through water, but Thou broughtest us out into a
place of enlargement.—*Psalm lxxvi. 10, 12.*

SINCE I have designated righteousness the root of the manifested activity of God in the visible world, every question, as to the nature of the soul, is best referred back to this source. I maintain that the soul, from its very nature, cannot develop any activity by itself; and that, therefore, it had necessarily to be bound by God to something through the medium of which its activity could be expressed, thereby enabling it to attain eternal happiness. Thus the practice of pious acts increases the light of its being; which, on the contrary, is darkened by sins. The judge of these endeavors is that Rock of Worlds who knows all our actions. Holy Writ compares this trial to the refinement of gold and silver in the furnace, bringing to light its purer and truer worth. Even as it is said: The fining pot is for silver, and the furnace for gold, but the Lord trieth the hearts (Proverbs xvii. 3). And again: I, the Lord, will bring the third part through fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will

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hear them; I will say: it is My people, and they shall say, the Lord is my God (Zechariah xiii. 9).

SAADYAH, THE GAÔN,

(X. Century).

LORD, search my soul, try every thought,
Though my own heart accuse me not
Of walking in a false disguise,
I beg a trial of thine eyes.

Does secret mischief lurk within?
Do I indulge some secret sin?
O, turn my feet, whe'er I stray,
And lead me in Thy perfect way.

XXVI.

Shun Vainglory.

Not unto us, O Lord, not unto us, only to Thy
name be given glory and honor, for Thy mercy and
Thy truth's sake.—*Psalm cxv. 1.*

SPEAK never mere empty words; enter into strife
with no man; place no reliance on men of mock-
ing lips. Wrangle not with evil men. Cherish no too
fixed good opinion of thyself, but lend thine ear to
remonstrance and reproof. Be not weakly pleased at
demonstrations of honor; strive not anxiously for dis-
tinction. Never let a thought of envy of the evil-doer
cross thy mind. . . . Make peace whenever thou
canst among people, and lead them gently into the
good and peaceful path. If the means of thy support

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in life be measured out scantily to thee, remember the many things thou hast to be thankful for, and that suffering is a test of piety and preparation for better things to come. But if worldly wealth be lent to thee, exalt not thyself above thy poor brother; for both of you came naked into the world, and will, at last, sleep together in the dust.

ELEAZAR BEN YEHUDAH,
(*XIII. Century*).

PRAISE not thy work, but let thy work praise thee,
For deeds, not words, make each man's memory stable;
If what thou dost is good, its good all men will see;
Musk by its smell is known, not by its label.

Thy glory shall my inspiration be,
For what I am, I am, O God, through Thee.
And if of man a word of praise I won,
It was for that which I for Thee have done.

XXVII. Unconscious Worshippers of God.

I am sought of them that asked not for me; I am
found of them that sought me not.—*Isaiah lxx. 1.*

CONSIDER man, in his varied aspects, man of the physical universe, man as an intellectual being, man as a moral factor—you must arrive at God. When you have scaled this rung on the ladder of metaphysics, and descend again back to man, he appears not as the

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bubble of accident on the ocean of time, not as the production of a momentary whim in being, but as the God-willed and God-stationed, God-like to rule the earth, to serve the purposes which God has writ across the stars and chiselled with his artist hand into the rocks.

Without this thought there can be no ethies. When ethics is truly taught and ethics is preached, whether God be named or not, He is. Why should I live for others? Why should I forego my pleasures? Because I am weaker, perhaps. But I may supply my weakness by cunning. Are right and wrong merely matters of results, not matters of beginnings, of "principles?" But thousand and one considerations vitiate the calculation of the end. Society may coerce me? Perhaps I am more cunning than all society. Society will punish me? Ah, there are a thousand and one ways of escaping punishment. War of one against all, and all against one, is this the ultimate? God is within us! This thought alone gives dignity to man and sweep to human love.

EMIL HIRSCH.

IN the peace of hearts at rest,
In the child at mother's breast,
In the lives that now surround us,
In the deaths that sorely wound us:
Though we may not understand,
Father, we behold Thy hand.

XXVIII. *What is Most Precious in Man.*

I will praise Thee ; for I am fearfully and wonderfully made ; marvellous are Thy works, and that my soul knoweth right well.—*Psalm cxxxix. 14.*

THE grandeur of man's nature turns all outward distinction to insignificance. His power of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature and on his fellow-creatures—these are glorious prerogatives. Through the vulgar error of undervaluing what is common, we are apt, indeed, to pass them by as of but little worth. But as in the outward creation, so in the soul, the common is the most precious. Science and art may invent splendid modes of illuminating the apartments of the opulent, but these are all poor and worthless compared with the light which the sun sends into our windows, which he pours freely, impartially, over hill and valley, which kindles daily the eastern and western sky; and so the common lights of reason, and conscience, and love, are of more worth and dignity than the rare endowments which give celebrity to a few.

CHANNING.

HOW far from here to heaven ?
Not very far, my friend ;

A single hearty step

Will all the journey end.

Hold there ! Where runnest thou ?

Know heaven is in thee !

Seekest thou for elsewhere ?

His face thou'lt never see.

XXIX.

Prosperous Adversity.

Thus saith the Lord of Hosts, the God of Israel :
As yet they shall use this speech in the land of Judah
and in the cities thereof when I shall bring back their
captivity : The Lord bless thee, O habitation of jus-
tice and mountain of holiness. . . . For I have
satiated the weary soul, and I have replenished every
sorrowful soul.— *Jeremiah xxxi. 23, 25.*

For one man that can stand prosperity there are a hundred that will
stand adversity.

CARLYLE.

THE poet says: Misery doth bravest mind abate; but
may not prosperity have the same effect? Is it so
rare that an increase of wealth causes a decrease of faith
in the higher aims of life? that rising in the social scale
is accompanied by a sinking into sensualism, and that
freedom from ordinary cares leads to bondage to the
fashions of the world? If God, by visitations, as it
were, tries to call us back from our erring ways, should
we murmur at His corrections? Should we refuse to
learn the lesson which Shakespeare voiced:

His overthrow heaped happiness on him ;
For then, and not till then, he felt himself
And found the blessedness of being little.

G. G.

COUNT each affliction, whether light or grave,
God's messenger sent down to thee ; do thou
With courtesy receive him ; rise and bow ;
And ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave ;

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Then lay before him all thou hast, allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness: grief should be
Like joy, majestic, equable, sedate;
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

AUBREY DE VERE.

XXX. *The Artificer of His Own Happiness.*

Great in counsel, and mighty in work, Thine eyes
are open to all the ways of the sons of men, to give
everyone according to his ways and after the fruit of
his doing.—*Jeremiah xxxii. 19.*

MAN is the artificer of his own happiness. Let him
beware how he complains of the disposition of
circumstances, for it is his own disposition he blames.
If this be sour, or that rough, or the other steep, let
him think if it be not his work. If his look curdles all
hearts, let him not complain of a sour reception; if he
hobble in his gait, let him not complain of the rough-
ness of the way; if he is weak in his knees, let him not
call the hill steep. This was the pith of the inscription
on the wall of a Swedish inn, "You will find at Trol-
hate excellent bread, meat, and wine, provided you
bring them with you."

H. D. THOREAU.

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RABIA.*

ROUND holy Rabia's suffering bed
The wise men gathered, gazing gravely—
“ Daughter of God ! ” the youngest said,
“ Endure thy Father's chastening bravely ;
They who have steeped their souls in prayer,
Can every anguish calmly bear.”

She answered not, and turned aside,
Though not reproachfully nor sadly ;
“ Daughter of God ! ” the eldest cried,
“ Sustain thy Father's chastening gladly ;
They who have learned to pray aright,
From pain's dark well draw up delight.”

Then spake she out—“ Your words are fair ;
But, oh, the truth lies deeper still ;
I know not, when absorbed in prayer,
Pleasure or pain, or good or ill ;
They who God's face can understand,
Feel not the workings of His hand.”

From “ Palm Leaves,” by LORD HOUGHTON.

* A holy Arabian woman, who lived in the second century of the Hegira.

The Social Life.

It is not good that man should be alone.—*Genesis*
ii. 18.

That which is not good for the hive, is not good
for the bees.—*The Stoics.*

The light for one man is a light for a hundred.—
The Pharisees.

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I. **Seek Peace, and Pursue it.**

And Abram said unto Lot : Let there be no strife, I pray thee, between me and thee, between my herdsmen and thy herdsmen ; for we be brethren.—*Genesis xiii. 8.*

The perfection of all the blessings of God is Peace.
—*The Pharisees.*

OH, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day ; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them ; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning ; you who are letting your neighbor starve, till you hear that he is dying of starvation ; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you could only know, and see, and feel, all of a sudden, that “the time is short,” how it would break the spell ! How you would go instantly and do the thing which you might never have another chance to do.

PHILLIPS BROOKS.

LOVINGLY to each other sun and moon give place,
Else were the mighty heaven for them too narrow space.

II.

The Sin of Slander.

Guard thy tongue from speaking ill, and thy lips from speaking guile; depart from evil and do good, seek peace and pursue it.—*Psalm xxxiv. 13, 14.*

REGARDING slander it is written, that there is none, nay, not one, who is quite free from this sin; and, if there be found one who is not chargeable with slander direct, then surely with what the Talmud calls "Dust of Slander," that is: the speaking of things which cause slander. Even in praising men be moderate; for excess of praise provokes blame and the mention of faults. Yet do not withhold recognition from those to whom it is due. A wise man said that he found reason for honoring almost every one he knew. Of the famed he said to himself: they surely have done more good and borne more burdens than I; of the rich: they have given more in charity than I; of the young: there is more of the innocence of childhood in them than in me; of the learned: I must pay him the respect due to teacher from pupil. He was rewarded for his consideration with the love and confidence of his fellow-men; he was enabled to achieve much good in his lifetime, and he finally passed away at peace with all men.

FROM THE TESTAMENT OF JEHUDAH BEN ASHER.

The slanderous tongue shoots its arrows at Jerusalem, and causes wounds at Rome.

THE PHARISEES.

III.

No Outcasts.

For I will restore health unto thee and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying: This is Zion, whom no man seeketh after; behold! I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places.—*Jeremiah xxx. 17, 18.*

THERE ought to be no outcasts. To be an outcast at all is almost to turn a man or woman into a devil. To be an outcast, to know how one is looked down upon, shunned and loathed by the so-called good and respectable, is to kindle within a human soul the worst passions of the wild beast. You have never tried it, never known what it is to be shuddered at and shrunk from as a pestilent thing. You cannot have the faintest idea of its misery or of the depth of evil which such a feeling inspires—especially when it is felt to be partly deserved. No wonder it drives the tainted flock together in a new bond of infamy and hatred of all that is good. No wonder it leads to gross intemperance and other forms of vice, and to still grosser shamelessness and loss of every vestige of self-respect. And few there are who ever contemplate the awful danger to society thus brought on by society's dainty and cruel contempt. Very few are aware that the presence of such classes, bereft of all human care and sympathy, is a horrible volcano which one day will burst in fury over our boasted civilization. But unless the plague be stayed, the catastrophe will fall. CHARLES VOYSEY.

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SPEAK gently to the erring one
And let us not forget,
However darkly stained by sin,
He is our brother yet;
Heir of the same inheritance,
Child of the self-same God;
He has but stumbled in the path
We have in weakness trod.
Forget not, thou hast often sinned,
And sinful yet must be;
Deal gently with the erring one,
As God has dealt with thee.

IV. In Sorrow, Not in Anger.

All we like sheep have gone astray; we have
turned everyone to his own way.—*Isaiah liii. 6.*

THE little I have seen of the world and know of the
history of mankind teaches me to look upon the
errors of others in sorrow, not in anger. When I take
the history of one poor heart that has sinned and suf-
fered, and represent to myself the struggles and temp-
tations it has passed—the brief pulsations of joy—the
feverish inquietude of hope and fear—the tears of
regret—the feebleness of purpose—the pressure of
want—the desertion of friends—the scorn of the world
that has little charity—the desolation of the soul's
sanctuary and threatening voices from within—health
gone—happiness gone—even hope, that stays with us
longest, gone—I have little heart for aught else than
thankfulness that it is not so with me, and would fain

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leave the erring soul of my fellow-men with Him from whose hands it came.

LONGFELLOW.

O PRAY for all the poor besides :
The prisoner in his cell ;
And those who in the city wide
With crime and misery dwell ;
And for the sage who thinks and dreams,
For him who impiously blasphemes
Religion's holy law,
Pray thou—for prayer is infinite,
Thy faith may give the scorner light,
Thy prayer forgiveness draw.

V.

Full Pardon.

And Joseph's brethren said to him : We pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him, and he said : Fear not ! for am I in the place of God ? I will nourish you and your little ones ; and he comforted them, and spake kindly unto them.—*Genesis l. 17-21.*

LET not the sun in Capricorn (when the days are shortest), go down upon thy wrath, but write thy wrong in ashes. Draw the curtain of night upon injuries; shut them up in the tower of oblivion; and let them be as though they had not been. To forgive our enemies, yet hope that God will punish them, is not to

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forgive enough. To forgive them ourselves, and not to pray God to forgive them, is a partial act of charity. Forgive thine enemies totally, and without any reserve.

SIR THOMAS BROWN.

He that cannot forgive others breaks down the bridge over which he must pass himself; for every man has need to be forgiven.

IN peace with all the world we live,
Nor let our angry passions burn,
But when we suffer we'll forgive,
And good for evil we'll return.

And we'll forgive and we'll forget,
And conquer every sullen word,
Unkindness shall with love be met,
And evil overcome with good.

VI. Doing Good Without Causing Harm.

Bring the poor that are cast out to thy house ;
when thou seest the naked, cover him ; hide not thy-
self from thine own flesh.—*Isaiah lviii. 7.*

Receive the poor among the children of thine own
household.—*The Pharisees.*

THE only way in which we can help men and women,
in the long run, is to help them to be men and
women. If we cannot make them self-supporting, we
cannot see them starve, I suppose; but yet we have

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done them no real good until we have taught them to stand on their feet, and to conquer their conditions for themselves. It is time that society should be organized in such a way that we shall at least give these people an opportunity, give them a chance in their fight for life. But there is only a little that we can do. We can give them the inspiration of hope, we can give them the hand-clasp of our sympathy, we can give them an example. Let me make this real. One of the best things we can do for the poor is to teach them, by our example, that we believe that manhood is more than money, and so teach them, what we believe to be the best thing in the world as within their reach. We sow discontent broadcast so long as we make the pernicious impression that we believe money is the most important thing in the world, and all the while they are not able to get it. But if we live in such a way as to show that we really believe that manhood is more than money, then we put hope in their hearts.

MINOT J. SAVAGE.

PRAY thou for all who living tread
Upon this earth of graves ;
For all whose weary pathway leads
Among the winds and waves ;
For those who madly take delight
In pomp of silken mantle
Or other vain display ;
For those who, laboring, suffer still,
Coming or going, doing ill,
Or on their heavenward way.

VII.

Angels' Visits.

For He will give His angels charge to guard thee
in all thy ways.—*Psalms xci. 11.*

“ONE angel,” say the Rabbis, “has only One mission at a time.” The world might be a fitter place for angels’ visits if we possessed something of this angelic concentration, if our sympathies were less diffuse, and, therefore, stronger; if we gave our hearts more fully to our fellows, if our conceit did not render us so anxious to have a *finger* in everything, while we have a hand in nothing. Then, again, has it ever struck you, how chary the angels were of their words? The angels of the Bible did many wonderful things, but they had very little to say. They mostly spoke in monosyllables; they rarely uttered two sentences together, and when they had done their work, they went without waiting for thanks. . . . Men’s words create no angels; but, say the Rabbis, men’s honest acts do. “Every deed well done gives birth to an angel who watches over the doer.” Isaiah’s angels had but one voice to speak with, and six wings to fly with and to act. What an angelic world this would be if every one of us did six times as much as he said!

ISRAEL ABRAHAMS.

GOD deigned to man His angel hosts reveal,
That man might learn, like angels, to obey;
And those who long their bliss in Heaven to feel,
Might strive on earth to serve Him e’en as they.

VIII. The Pleading Voice of God.

And David longed and said, Oh, that one would give me drink of the water of the well of Bethlehem which is by the gate. And three mighty men broke through the host of the Philistines . . . and took water and brought it to David; yet David would not drink of it, but poured it out unto the Lord. And he said: Be it far from me that I should do this. Is not this the blood of the men that went in jeopardy of their lives?—*II. Samuel xxiii. 15, 17.*

GOD makes the voice of others' pain and misery His voice, pleading with us to remember those whom He seems to have forgotten. Among all the golden deeds of history, what one do we remember with more admiration than that of Sir Philip Sidney dying on the disastrous field of Zutphen, and foregoing the cup of cold water because another's necessity was greater than his own? There is a battle raging which has centuries for its hours, and races for its regiments and battalions, whose incidents are revolutions and reformations, here the initiation of a new religion, there the emancipation of a race. And in *this* battle we are soldiers, each and all; and, if sore wounded now and then and craving a cup of water for our thirst, behold some fellow-soldier hurt more cruelly, and, if we have the knightly temper, there is no other thing for us to say but, "His necessity is greater than mine," no other thing for us to do but to put the proffered cup aside.

JOHN W. CHADWICK.

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IS thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine,
It shall serve thee and thy brother.
Is thy burden hard and heavy?
Do thy stèps drag heavily?
Help to bear thy brother's burden;
God will bear both, it and thee.

IX.

Be and Appear Good.

And Boaz said unto Ruth: It hath fully been shown to me all that thou hast done unto thy mother-in-law since the death of thy husband, and how thou hast left thy father and thy mother and the land of thy nativity, and art come unto a people thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord, God of Israal under whose wings thou hast come to rest.—*Ruth ii. 11, 12.*

Which is the way a man should choose? That which is honorable to himself, and causes no offence to his fellow-men.—*Chapters of the Fathers.*

IF to be good is noble, to appear good is profitable. Truth is better than reputation; but happiness consists in the union of the two. There are thousands who are pure and devoted to virtue; but, having no care of how their actions appear in the eyes of the observers, suffer from the attacks of the multitude. . . . He to whom God has granted grace to *be* good

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and to appear good, he is truly blessed and justly honored.

PHILO JUDEAUS.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

FROM THE SERMON ON THE MOUNT.

Ⓐ PALTRY watch, in private pocket borne,
Misleads but him alone by whom 'tis worn;
But the town clock that domes or towers display,
By going wrong, leads half the world astray.

X.

Friendship.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.—
I. Samuel xviii. 1.

There is a friend that sticketh closer than a brother.—*Proverbs xviii. 24.*

MANY men and women suffer acutely, especially in their later years, because they have made no friendships, or have lost those that they once had made. For what does friendship mean? "A friend," says Emerson, "is a person with whom I may be sincere; before him I may think aloud." The Rabbis said the same thing. "Get a companion," they counsel us, "to whom you can tell all your secrets." See how this cuts both ways. To a friend you reveal your entire self,

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but if so, it cannot be an altogether bad one. You would be ashamed to lay bare to your friend an ugly heart, and so your very friendship forces you to make your heart fair. The surest safeguard against conceit, against selfishness, against petty vindictiveness, against all the lower vices, is to have a friend to whom you must tell everything, before whom you not only *may*, but *must* think aloud.

ISRAEL ABRAHAMS.

IF you have a friend worth loving,
Love him. Yes, and let him know
That you love him ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

XI. The Right Use of Power.

The earth is the Lord's and the fullness thereof;
the world and they that dwell therein.—*Psalm xxiv. 1.*

All is in the power of God—save only the fear of
God, this is in the power of man.—*The Pharisees.*

THE proud cedar is felled, while the humble shrub is left alone; fire ascends and goes out, water descends and is not lost. Exalt not thyself over neighbor and brother; for so doing, thou givest provender to hate, and the poor man, whom thou hast looked down on, may bear away the palm of victory easily from thee.

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What a man spends on the poor when he is in full health, is gold; when sick, silver; what he provides for them in his last will, copper.

Power and wealth, as well as mental cleverness, are gifts of God; therefore let no man glory because he possesses them. The only thing we, as free agents, really possess in full inalienable right, is upright walking in the fear of God; and it is because that is so, that we can glory in the knowledge of God.

Do not struggle vaingloriously for the small triumph of showing thyself in the right, and a wise man in the wrong; thou art not one wit the wiser therefore.

JEWISH MORALISTS OF THE MIDDLE AGES.

TEACH us our blessings to improve;
Teach us to serve Thee and to love.
Exalt our hearts that we may see
The Giver of all good in Thee;
And be Thy Word our daily food,
Thy service, Lord, our greatest good.

XII. Making the Best of One Another.

As in water face answereth to face, so the heart of man answereth to the heart.—*Proverbs xxvii, 19.*

WE may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another; we may for-

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give, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.

A. P. STANLEY.

Mankind is always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence by the memory of it.

SIDNEY SMITH.

SCATTER thus your seeds of kindness,
All enriching as you go;
Leave them trust the harvest giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

XIII. Justice Before Charity.

On justice shall Jerusalem be established, and shall be far from oppression.—*Isaiah liv. 14.*

That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.—*Deuteronomy xvi. 20.*

PEOPLE are perpetually squabbling about what will be best to do, or easiest to do, or advisableness to do; but they never, so far as I hear them talk, ever ask

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what it is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy unless you are first resolved to judge what is just, and to do it.

Unless we perform Divine Service in every willing act of life, we never perform it at all. The one Divine work, the one ordered sacrifice—is to do justice; and it is the last we are ever inclined to do. Anything rather than that! As much charity as you choose, but no justice. “Nay,” you will say, “charity is greater than justice.” Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you cannot have the top without the bottom; you cannot build upon charity; you must build upon justice, for this main reason, that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not) and you will come to love him. But do injustice to him, because you do not love him, and you will come to hate him.

JOHN RUSKIN.

PEACE to the just man's memory—
Let it grow

Greener with years, and blossom

Through the flight of ages,

And hold it up to men, and bid them claim

A palm like his, and catch from him the hallowed flame.

XIV.

Endeavors.

Not on thee, O man, rests the responsibility for the completion of the work (done for God), but neither art thou free to withhold thy allotted share from it.—
Chapters of the Fathers.

THE question should not be: Can we lay the foundation for something good? Can we alone remedy an abuse? Shall we see the fruit of our exertions in the well-being of the state or society? No, all this depends not on man; it lies hidden in the counsel of God, concealed in sacred and unfathomable fate. But the question we can, nay, ought to ask ourselves daily, is this: Have I done this day that which according to my feeling and apprehension appears the best—the best for the state, the best for those with whom I came in direct contact; out of these two sources results also the best for ourselves. Not what we have attained, but what we have striven to attain, with the earnest employment of all our energies, should give us comfort. If we can truly say, after due self-examination: “I have done the best I could”—this should bring us contentment and peace.

GEORGE FORSTER.

WHAT you can do, or dream you can, begin it;
Boldness has genius, power and magic in it;
Only begin and then the mind grows heated;
Begin, then the work will be completed.

XV. Love Thyself in Thy Neighbor.

Hear this, all ye people, give ear all ye inhabitants of the earth ; both low and high, rich and poor together.—*Psalm xlix. 1, 2.*

BENEVOLENCE is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes to love him to whom he has done good. When, therefore, it is said, "Thou shalt love thy neighbor as thyself," it is not meant, thou shalt love him first, and do good to him in consequence of that love, but, thou shalt do good to thy neighbor, and this, thy beneficence, will engender in thee that love to mankind which is the fullness of the inclination to do good.

EMANUEL KANT.

There are few men who are not ambitious of distinguishing themselves in the nation or country where they live, and of growing considerable with those with whom they converse. There is a kind of grandeur and respect which the meanest and most insignificant part of mankind endeavor to procure in the little circle of their friends and acquaintances. The poorest mechanic, nay, the man who lives upon common alms, gets him his set of admirers, and delights in that superiority which he enjoys over those who are in some respects beneath him. This ambition, which is natural to the soul of man, might, methinks, receive a very happy

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turn, and, if it were rightly directed, contribute as much to a person's advantage as it generally does to his uneasiness and disquiet.

ADDISON.

DO all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

XVI. The Grace of Manners.

God giveth grace to the lowly, and the wise shall inherit honor.—*Proverbs iii. 34, 35.*

IF you wish to be loved, love measure. You must have genius or a prodigious usefulness if you will hide the want of measure. This perfection comes in to polish and perfect the part of the social instrument. Society will pardon much to genius and special gifts, but, being in its nature a convention, it loves what is conventional or what belongs to coming together. That makes the good and bad of manners, namely, what helps or hinders fellowship. For fashion is not good sense absolute, but relative; not good sense private, but good sense entertaining company. It hates corners and sharp points of character, hates quarrel-

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some, egotistical, solitary, and gloomy people; hates whatever can interfere with total blending of parties, whilst it values all particularities as in the highest degree refreshing, which can consist with good fellowship.

EMERSON.

Manners are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect. If we strive then to become what we strive to appear, manners may often be rendered useful guides to the performance of our duties.

SIDNEY SMITH.

IN simple manners all the secret lies,
Be kind and virtuous, and you'll be blest and wise.

XVII.

The Golden Mean.

Be not righteous overmuch, neither make thyself
overwise: why shouldest thou destroy thyself.—
Ecclesiastes vii. 16.

THE Roman poet called him happy who understands the causes of events; equally so is he who knows and keeps the golden mean. “Not too much of anything” was the famous saying of one of the seven sages of Greece. The Jewish poet Emanuel Romi applied this rule to our intercourse with men:

Be not so sweet that men devour thee;
Be not so bitter that men spit thee out;

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And the profound Soloman Gabirol writes:

The ends (of the magnetic needle) are the places of trembling fear;
the centre is the place of rest and firmness.

In moral excellence there can be excess, defect and the mean. It is possible, f. i., to feel the emotions of fear, confidence, lust, anger, compassion and pleasure and pain, generally too much or too little, and in either case wrongly; but to feel them when we ought, towards whom and as we should do, is the *mean*, or, in other words, the best state, and this is the property of virtue.

ARISTOTLE.

ONE by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee:
Learn thou first what these can teach.

XVIII.

Kindly Speech.

The words of a wise man's mouth are gracious;
they are heard for appeasing.—*Ecclesiastes ix. 17.*

KIND words never blister the tongue or lips. And we never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it burn more fiercely. Kind words make other people good

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natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kind of words in our day, that it seems desirable to give kind words a chance among them. . . . Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

BLAISE PASCAL.

IF your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

XIX. Pure Religion and Undesired.

Thou, O God, art of purer eyes than to behold evil,
and canst not look on iniquity.—*Habakuk i. 13.*

Justice and judgement are the habitation of Thy
throne; mercy and truth shall go before Thy face.—
Psalms lxxxix. 14.

LET every man be swift to hear, slow to speak, slow
to wrath; for the wrath of man worketh not the
righteousness of God. If any man among you seem to

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be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God, the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. If you fulfill the royal law according to the Scriptures: Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. The wisdom which is from above is first pure, then peaceable, gentle and easy to be persuaded, full of mercy and good fruits, without partiality and without hypocrisy.—*Epistle of James.*

ORIGINAL of beings, Power Divine !
Since that I live and that I think is Thine.
Benign Creator ! let Thy plastic hand
Dispose its own effect ; let Thy command
Restore, great Father, Thy instructed son,
And in my acts, may Thy great will be done.

XX. The Consolation of the Righteous.

But as for me, I will walk in my integrity ;
Redeem me, and be merciful unto me. My foot
shall ever stand in an even place ; in the Congregation
will I bless the Lord.—*Psalms xxvi. 11, 12.*

WHEN the ear heard me, then it blessed me ; when
the eye saw me it gave witness unto me ; because
I delivered the poor that cried to me, and the fatherless

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and him that has none to help him. The blessing of him that was ready to perish came upon me, and I made the heart of the widow to sing for joy. I put on righteousness, and it clothed me; my justice was as a robe of honor and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the needy, and their cause, which I knew not, I searched out; and so I broke the jaws of the wicked, and plucked the spoil out of their teeth.

If I have seen any one perish for want of clothing, if he was not warmed with the wool of my sheep; if I have lifted up my hand against the fatherless because I saw my help in the gate; then let my arm fall from my shoulder-blade and be broken from my bone.—

From Job xxxix-xxxix.

THE paths of virtue must be reached by toil,
Arduous and long, and on a rugged soil,
Thorny the gate, but when the top you gain,
Fair is the future, and the prospect plain.

XXI.

The Greatest is Love.

Say not thou, I will return evil for evil: wait thou
on the Lord and He shall save thee.—*Proverbs xx.*
22.

THOUGH I speak with the tongues of men and of
angels and have not love, I am become a sounding
brass or a tinkling cymbal, and though I have the gift

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of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have no love, it profiteth me nothing. And now abideth: faith, hope and love, these three; but the greatest of them is love.
—*From the Epistle to the Corinthians.*

I have not made gold my hope nor said to fine gold: thou art my confidence. I rejoiced not at the destruction of him that hated me, nor lifted up myself when evil found him. Neither have I suffered my soul to sin by wishing a curse to his soul. The stranger did not lodge in the street, but I opened my door to the traveller, yet did I not cover my transgression as men do nor hide my iniquity in my bosom. Neither did I fear a great multitude or was terrified by the contempt of families.—
From Job, xxxi.

O, PARSES, justice ever be thy guide;
May malice never gain upon thy will,
Malice that makes the wretch more wretched still.
The good man, injured, to revenge is slow;
To him the vengeance is the greater woe.
Ever will injurious courses fail,
And justice ever over wrong prevail.

XXII.

Sobriety.

Woe unto them that rise up early in the morning that they may follow strong drink; who continue until night, till wine inflame them! And the harp and the viol, the tabret and the flute, and the wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands.—*Isaiah* v. 11, 12.

IN regard to temperance in the use of strong drinks the Jew is a law unto himself; perhaps it is more correct to say: his religion made him so. He does not wait for the civic law to keep him sober. Total abstinence, which we should always treat respectfully, springs from a loathing of the poisoned cup which destroys its thousands and ten thousands. But, as in the days of Egypt's judgment, the plague has not entered the Jew's home; he "does not fear the wine because it is red." The genius of our religion is anti-ascetic. It looks with no friendly eye upon the Nazirite, and treats him more like a sinner than a saint, as he seems to need extra bridles to tame his fleshly appetites. Keeping other and longer fasts than the law ordains, the Talmud hesitates not to stigmatize as foolish piety; it is more meritorious, say the masters, to offer God a hundred benedictions every day for blessings enjoyed, than to smite the breast and weary the tongue with penitential lamentations. But, although not altogether approving of total abstinence, we Jews are, nevertheless

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on the same side of the problem; we assist its solution in our own way. Our vow of faithfulness to the covenant includes all that is truly beneficial in the pledge of the abstainer. G. G.

BETTER to weave in the web of life
A bright and golden filling,
And to do God's Will with a ready heart
And hands that are swift and willing,
Than to snap the tender and delicate threads
Of our curious life asunder,
And then blame heaven for the tangled ends
And sit, and grieve, and wonder.

XXIII. The Greatness of Little Things.

Blessed are they that keep judgment; and they that do righteousness at all times.—*Psalm cvi. 3.*

Every man shall give as he is able according to the blessing of the Lord, thy God, which he hath given thee.—*Deut. xvi. 17.*

DR. JOHNSON wisely said: "He who waits to do a great deal of good at once will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railways built? By one shovelful of dirt after another; one shovelful at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good

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at once." If we would do much good in the world we must be willing to do good in little things, little acts, one after another, speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.

ANONYMUS.

OUR life is but the twinkle of a star
In God's eternal day. Obscure and dim
With mortal clouds, it yet may beam for Him,
And darkened here, shine fair to spheres afar.
I will be patient, lest my sorrow bar
His grace and blessing, and I fall supine;
In my own hands my want and weakness are,
My strength, O, God! is Thine.

XXIV. Consummation of the Past.

One generation goes, and another generation cometh, but the earth abideth always.—*Ecclesiastes i. 4.*

LET us not forget that it is not only great thoughts and great men that the past needs for its consummation; it is that power and consecration which come from every individual life. These great forces of love and justice and truth are not committed to a few alone; they are committed to us all. They are the forces by which God means to finish this world.

Some of this force is given to you. It is the love in

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your heart, the righteousness which may work through your conscience, the truth which may illuminate your intellect. And every time you help to speed the truth, every time you give a nobler moral judgment than the conventional standard of morality, every time you overcome the spirit of hate with the spirit of love, you are helping God to finish his world. Do not stand in the way of these forces; do not obstruct them. Let them work in you and through you. You have not created them, but you may learn to apply them. It may not be yours to announce a new discovery, to proclaim an invention, to lead the world to the victories of peace, but you may put a nail in here, a brick in there—you may help to finish what some other life has begun.

SAM. T. BARROWS.

WOULDST thou from sorrow find a sweet relief?

Or in thy heart, oppressed with woes untold,
Balm wouldst thou gather for corroding grief?
Pour blessings round thee like a shower of gold.

Some high or humble enterprise of good
Contemplate, till it shall possess thy mind
Become thy study, pastime, rest and food,
And kindle in thy heart a flame refined.

XXV.

Human Kinship.

They helped every one his neighbor, and every one said to his brother: be strong!—*Isaiah xli. 6.*

WE must teach every youth to stretch out his hand
to the drowning, show the right way to the stray-

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ing, and share his crust with the starving. I need not go on to enumerate all that should be done or not be done when I can briefly impress on our pupil a law of duty between man and man like this: All that you see, including things human and divine, forms One Whole. We are members of that body. Nature made us akin when she produced us out of the same elements, for the same purpose. She planted within us the seed of mutual affection, and formed us for fellowship. It was she that determined what was right. By her ordinance it is worse to do than to suffer injury. According to her law should hands be trained to help; that well-known line should ever be in mind and mouth:

Man am I, and to all things human I am kin.

We were born, let us remember, for the common good; society is just like an arch which is supported simply by the reciprocal pressure of the several stones, without which the structure must fall. SENECA.

WHO, full of viles, his neighbor's harm contrives,
False to himself, against himself he strives;
For he that harbors evil in his mind,
Will from his evil thoughts but evil find.
And, lo! the eye of God that all things knows,
Can, when He will, the heart of man disclose;
Open the guilty bosom all within,
And trace the infant thoughts of future sin.

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XXVI. Praise and Prize of Virtue.

I had grown faint unless I had believed to see the
goodness of the Lord in the land of the living.—
Psalm xxvii. 13.

THE virtues we aspire to are great in their way, not however, because emancipation from evil is by itself such a blessed thing, but because every virtue expands the mind, fits it for the knowledge of heavenly things, and renders it capable for communion with God. Man only then attains the fulness and perfection of his destiny, when, having trodden all evil under foot, he lifts his mind above and penetrates into the inner heart of nature. Then he begins to apprehend God; for what is God but the Mind of the Universe? Then only do we ascribe to Him the perfection that is His due.

What difference, then, is between God's nature and ours? Simply this; while with us the mind is the nobler part, He is nothing but Mind—He is all reason.

SENECA.

Blessed are the pure in heart, for they shall see
God.—*From the Sermon on the Mount.*

SO near is grandeur to our dust,
So near is God to man,
When duty whispers low: thou must,
The youth replies, I can.

XXVII The Sweet Uses of Bitter Words.

And when the Israelites came to Marah they could not drink of the waters, for they were bitter . . . and Moses cried unto the Lord; and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet.—*Exodus xv. 23-25.*

DOES a man reproach thee for being proud, ill-natured, envious or conceited, ignorant or detracting? Consider with thyself whether his reproaches are true. If they are not, consider further that thou art not the person whom he reproaches, but that he reviles an imaginary being, and perhaps loves what thou really art, though he hates what thou appearest to be. If his reproaches are true, if thou art the envious, ill-natured man he takes thee for, give thyself another turn; become mild, affable and obliging, and his reproaches of thee will naturally cease; or, if they still continue, thou art no longer the person whom he reproaches.

EPICTETUS.

All who speak truth to me commissoned are ;
All who love God are in my church embraced.

BBETTER have an act that's kindly
Treated sometime with disdain ;
Than, by judging others blindly
Doom the innocent to pain.

XXVIII. *The Vanity of Vaunting.*

When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord annointed thee King over Israel?—*1 Sam. xv. 17.*

WHO art thou, O man, that presumest on thine own wisdom? Or why dost thou vaunt thyself on thine own acquirements? The first step towards being wise is, to know the things wherein we are ignorant; if thou wouldest not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit. As a plain garment adorneth a beautiful woman, so a modest behavior is the greatest ornament of wisdom. The speech of a modest man giveth lustre to truth and the diffidence of his words absolveth his errors. He turneth away his ear from his own praise and believeth it not; he is the last in discovering his own perfections. Yet, as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them. The vain man is puffed up with the vanity of his own imaginations, his delight is to hear and to speak of himself all the day long. He swalloweth with greediness his own praise and the flatterer, in return, eateth him up. ANON.

THIS magic was not far to seek,
He was so human; whether strong or weak,
Far from his kind he never sank or soared,
But sate an equal guest at every board.

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No beggar ever felt him condescend,
Nor prince presume; himself he always bore
At manhood's simple level, and where'er
He met a stranger, there he left a friend.

XXIX. Love's Hour Always Now.

I would strengthen you with my mouth, and the
moving of my lips should assuage your grief.—*Job*
xvi. 5.

Have pity on me, have pity on me, O, my friends;
for the hand of God hath touched me.—*Job xix. 21.*

O not keep the alabaster boxes of your love and
tenderness sealed up until your friend is dead.
Fill their lives with sweetness. Speak approving,
cheering words while their ears can hear them, and
while their hearts can be thrilled by them. The things
you mean to say, when they are gone, say before they
go. The flowers you mean to send for their coffins,
send to brighten and sweeten their homes before they
leave them. . . . I would rather have a bare coffin,
without a flower, and funeral without an eulogy, than a
life without the sweetness of love and sympathy. Let
us learn to anoint our friends beforehand for their
burial. Post-mortem kindness does not cheer the bur-
dened spirit. Flowers on the coffin cast no fragrance
backward over the weary days.

HENRY W. BEECHER.

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THE NINE PARADISES.

In the nine heavens are eight Paradises :
Where is the ninth one ? In the human breast.
Only the blessed dwell in the Paradises :
But Blessedness dwells in the human breast.
Created creatures are in the Paradises :
The uncreated Maker in the breast.
Rather, O man ! want those eight paradises
Than be without the ninth one in thy breast.
Given to thee are those eight Paradises
When thou the ninth one hast within thy breast.

XXX. Fill Thy Place in the Struggle for Goodness.

I, the Lord, search the heart : I try the inward parts, even to give every man according to his ways and the fruit of his doings.—*Jeremiah xvii. 10.*

SURELY, when death is at hand, we should desire to say, "I have contributed my grain to the great store of the eternal. I have borne my part in the struggle for goodness." If the thought of death has helped us so spend our lives, we may well be thankful. And let no man or woman suppose that the smallest social act of goodness is wasted for society at large. All our help, petty though it be, is needed, and though we know not the manner, the fruit of every faithful service is surely gathered in. Let the true and noble words of a great teacher ring in conclusion upon our

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ears: "The growing good of the world is partly dependent on unrecorded acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

CLAUDE G. MONTEFIORE.

NOW mightest thou say here to me
This word, if so befall:
"To love both God and also man,
Why should it me beseem?
It is enough that I love God
Whereby I may be saved!"

.
But thou must this full truly know:
It is not God's good will
That either thou canst love Him much
Or gladly yield him thrall,
If that thou lovest not all men
Like as thou lov'st thyself.

The Home Life.

As for me—I and my house, we will serve the Lord.
—*Joshuah.*

The first sure symptom of a mind in health
Is rest of heart and pleasure felt at home. — *Young.*

I. Parallel Roads to Happiness.

It is good that thou shouldst take hold of this ; but
also from that withdraw not thy hand : for he that
feareth God cometh forth without hurt from all.—
Ecclesiastes vii. 18.

THERE are two ways of being happy—we may either
diminish our wants or augment our means—either
will do, the result is the same and it is for each man to
decide for himself and do that which happens to be the
easiest. If you are idle, or sick, or poor, however hard
it may be to diminish your wants, it will be harder to
augment your means. If you are active and prosperous,
or young, or in good health, it may be easier for
you to augment your means than to diminish your
wants. But if you are wise you will do both at the
same time, young or old, rich or poor, sick or well;
and if you are very wise, you will do both in such a
way as to augment the general happiness of society.

B. FRANKLIN.

OPEN, Lord, my inward ear,
And bid my heart rejoice;
Bid my quiet spirit hear
The comfort of Thy voice.

From the world of sin and noise
And hurry I withdraw;
For the small and inward voice
I wait with humble awe.

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II.

The Joyous Worker.

Then I commended mirth, because a man hath no better thing under the sun than to eat, and to drink, and to be merry; for that shall abide with him of his labor the days of his life which God giveth him under the sun.—*Ecclesiastes viii. 15.*

GIVE us, O give us the man who sings at his work.

Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.

THOMAS CARLYLE.

IF the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother,
And to roof and meal invite
Some forlorn brother.

III. The Grace of Childhood.

Out of the mouth of babes and sucklings hast thou ordained strength.—*Psalm viii. 2.*

WHO can look at this exquisite little creature, a child seated on its cushion, and not acknowledge its prerogative of life—that mysterious influence which, in spite of the stubborn understanding, masters the mind, sending it back to days long past, when care was but a dream, and its most serious business but a childish frolic? But we no longer think of childhood as a past, still less as an abstraction; we see it embodied before us in all its mirth, and fun, and glee, and the grave man becomes again a child, to feel as a child. . . . What can be real if that is not which so takes us out of our present selves that the weight of years falls from us as a garment; that the freshness of life seems to begin anew?

ALLSTON.

I once heard a kind father say; “I talk to my children very much, but do not like to beat them; the world will beat them.” It was a beautiful thought, though not elegantly expressed. ELIHU BURRIT.

THE child between her parents knelt,
Who prayed the more to God above,
Because so close to them they felt
The dearest gift of heavenly love.

TRAILING clouds of glory, do we come
From God, who is our home;
Heaven lies about us in our infancy.

IV. *Life in the Destroyer's Steps.*

Return unto thy rest, O, my soul, for the Lord hath dealt bountifully with thee.

Thou has delivered my soul from death, mine eyes from tears, and my feet from falling.—*Psalm cxvi.*
7, 8.

THERE is nothing, no nothing, innocent or good, that dies and is forgotten; let us hold to that faith or none. An infant, a prattling child dying in its cradle will live again in the better thoughts of those who loved it, and play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes, or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten! oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear! How much charity, mercy and purified affection would be seen to have their growth in dusty graves. Oh, it is hard to take to heart the lesson that such deaths teach; but let no man reject it; for it is one that all must learn, and is a mighty, universal truth.

CHARLES DICKENS.

So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify to thee, to all.
The least flower with a brimming cup may stand,
And share its dewdrop with another near.

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V.

Neighborhood.

The sons of Jacob said one to another : we are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us.—*Genesis xlii. 21.*

WHAT is meant by our neighbor we cannot doubt; it is every one with whom we are brought into contact. First of all, he is literally our neighbor who is next to us in our own family and household; husband to wife, wife to husband, parent to child, brother to sister, master to servant, servant to master. Then it is he who is close to us in our own neighborhood, in our own town, in our own parish, in our own street. With these all true charity begins. To love and be kind to these is the very beginning of all true religion. But, besides these, it is every one who is thrown across our path by the changes and chances of life; he or she, whosoever it be, whom we have any means of helping,—the unfortunate stranger whom we may meet in travelling, the deserted friend whom no one else cares to look after.

A. P. STANLEY.

A child's kiss

Set on thy sighing lips, shall make thee glad;
A poor man served by thee, shall make thee rich;
A sick man helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

VI. **Saved from Destruction.**

I.

Bless the Lord, O my soul, and forget not any of His benefits . . . who redeemed thy life from destruction, and guarded thee around with kindness and tender mercies.—*Psalms ciii. 2, 4.*

BUT there is yet another way in which the “saving of life from destruction” may be understood. We call to mind the great anxieties of early manhood to follow some pursuit and to do some particular work in the world, and how often nothing but disappointment has followed. Either the chosen pursuit was frustrated and made impossible by uncontrollable circumstance; or, when undertaken, it has turned out to be a wretched failure. Ah! Who can measure the sadness, the despondency of those poor hearts who, having put the fruit of their labor to their lips, find nothing inside but dust and ashes. He is wont to think of his life and energies as thrown away, as destroyed. He knows, or thinks he knows, what he is specially fitted for, and yet his path thereto has been effectually barred, and he has been compelled to take up quite another and, as he feels, a lower occupation altogether. Yet how often such an one has found, on looking back, that his life has not been destroyed, but saved from destruction; that he has been of great use and value to his family and his fellow-men in that lower sphere of activity which he was compelled to adopt. **CHARLES VOYSEY.**

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WHALL we murmur, shall we mourn ?

Is our life quite, quite forlorn ?

Or, in railing at our fate,

Do we seize our joys too late ?

Ever will we think our Lord

Has man's prayers and cries ignored.

Never will we understand

Life is shaped by His kind hand.

Should we all His wisdom know

Then our hearts would humble grow ;

Should we feel His ways are best,

Then our souls would know true rest.

VII. *Saved from Destruction.*

II.

He sent His word and healed them ; and delivered
them from their destruction,—*Psalms cvii. 20.*

AND here I must mention another class of disappointed lives, which move my deepest sympathy. Men, and women too, have naturally looked forward with beaming hope to the full fruition of their lives in marriage and family love. This is one of the holiest and purest desires which a loving God has implanted in the human breast. And yet we know how sadly, how wofully, this hope has been blighted; how a most devoted affection has been bestowed on an unworthy object, how trusting hearts have been blighted by faith-

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lessness and desertion; and alas! sometimes the cold and cruel hand of Death has smitten asunder the loving pair, and sentenced one or the other to the most utter desolation. Can we not forgive such souls when they cry out that their lives have been wrecked, have been destroyed? And yet, the world is full of instances in which these widowed and desolate souls have risen out of the ashes of their despair and led lives of surpassing beauty and loving kindness. God has sent them to bless, comfort and cherish some aged and enfeebled parent, some invalid brother or sister, or has sent some orphaned or outcast children to whom they could be a mother or a father. I have cases in my mind at this moment where these so-called blighted or blasted lives have been not only saved from destruction, but made radiant and glorious by heroic devotion; when the wealth of love, which might have all been poured forth on husband, or wife, or children, has been bestowed on kindred, and even on strangers, whose lives would have been destroyed through lack of it.

CHARLES VOYSEY.

IF the world seems cold to you,
Kindle fires to warm it!

Let their comfort hide from view

Winters that deform it.

Hearts as frozen as your own

To that radiance gather;

You will soon forget to moan,

"Ah! the cheerless weather."

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VIII. Saved from Destruction.

III.

I said in my haste : I am cut off from Thine eyes ; nevertheless Thou heardest the voice of my supplications. . . . Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.—
Psalms xxxi. 22, 24.

AND when we pass out of ourselves and the souls which He has thus enriched and fortified, we meet the angels of His saving grace in the men, women and children by whom we are surrounded. Think for one moment of the mercies and blessings of family life and love, of the healing, saving influences of daily contact with those who dearly love us, who pray for us, who mourn over our sin and frailty, who are patient with our infirmity, who are good and kind to us, although we do not fully deserve it, who return us good for our evil, and forgive our trespasses even after we are grown weary of asking to be forgiven; who think of us in the wakeful nights, and when we are far away sailing on distant seas or travelling amid the unknown and ghastly perils of foreign climes; the dear ones whose love has saved us from shameful sin a hundred times over, and whom the God of Love has set around on every side to protect us from ourselves.

CHARLES VOYSEY.

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WHEN all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.
Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

IX. The Mother's Tear.

And Hagar went and sat her down, over against
Ishmael, a good way off . . . for she said: Let me
not see the death of the child; and she sat over
against him and lifted up her voice and wept,—
Genesis xxi. 16.

BLESSED be the tear that sadly rolled
For me, O mother! down thy sacred cheek;
That with a silent fervor did bespeak
A fonder tale than language ever told;
And poured such balm upon my spirit, weak
And wounded in a world so harsh and cold,
As that wherewith an angel would uphold
Those, that astray, heaven's holy guidance seek.
And though it passed away, and, soon as shed
Seemed ever lost, to vanish from thine eye,
Yet only to the dearest store it fled
Of my remembrance, where it now doth lie,
Like a thrice precious relic of the dead,
The chiefest jewel of its treasury.

ROBERT ROSCOE.

SUN AND SHIELD.

“Honor thy father and thy mother.” This Commandment was written on the same tablet (one of the two Moses brought from the mount) on which our duties towards God were engraven; because the honor due to these representatives of God equals that we owe to Him.—*The Pharisees.*

The mother, when she hears her son called “a full man,” rejoices more than when she gave him birth. It is pleasant to the greatest that their children should be still greater.—*Hindu.*

Defer humbly to thy parents out of tenderness, and say: Lord, have compassion on them both, even as they reared me when I was little.—*Arabic.*

X. Presents of Perennial Price.

And the Lord said, shall I hide from Abraham that which I do, seeing that he will surely become a great nation, and all the people of the earth shall be blessed in him. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.
... —*Genesis xviii. 17, 18.*

WHAT presents will you give to the children? Give them first and before everything else, so that they can carry it with them their whole lives long, the memory of a happy home. More than any other inheritance is this, if you wish to keep the children loyal to you, loyal to the heavenly Father, loyal to the highest and sweetest and finest things of life. Create for them day by day

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and hour by hour such an atmosphere of blessedness in the home that they shall carry it with them as their most precious treasure throughout all their lives and all round the world. No boy, no girl, can ever come to be utterly bad who remembers only love' and tenderness and unselfishness and sweetness as associated with father and mother in the old-time home. Give them manly and womanly example, give them training, give them the inspiration of devoted lives, give them these higher, deeper things. Do not care so much as to whether you are accumulating money, so that you can leave them a fortune. I really believe that the chances are against that's being a blessing for a boy. But leave them an accumulated fortune of memories and inspirations and examples and hopes, so that they are rich in brain and heart and soul and service. Then, if you happen to leave them the fortune besides, if they have all these, the fortune will be shorn of its possibilities of evil, and will become an instrument of higher and nobler good.

MINOT J. SAVAGE.

IF Thou shouldst bless our home with wealth,
Let not the world creep in by stealth
And take away the blessing;
For if our hearts should empty be
Of meekness and humility,
Although all else possessing,
We should miss
That true bliss
Which not all the world's vast treasure
Can supply in smallest measure.

XI. *The Heart's Contentment.*

Better is a handful with quietness, than both the
hands full with travail and vexation of spirit.—
Ecclesiastes iv. 6.

THE virtue of content does indeed produce, in some measure, all the effects which the alchemist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing by banishing the desire of them. If it cannot remove the disquietudes arising out of a man's mind, body or fortune, it makes him easy under them. It has indeed a kindly influence on the soul of man in respect to every being to whom he stands related. It extinguishes all murmur, repining and ingratitude towards that Being who has allotted to him his part to act in the world. It gives sweetness to his conversations, and a perpetual serenity to all his thoughts. . . . Among the many methods which might be made use of for the acquiring of that virtue, I shall mention the two following: First of all, a man should always consider how much he has more than he wants; and secondly, how much more unhappy he might be than he is.

ADDISON.

THERE'S many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown
Or the miser's hoarded treasure;

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It may be the love of a little child,
Or the mother's prayer to Heaven,
Or only a beggar's grateful thanks,
For a cup of water given.

GRAVE on thy heart each past "red-letter day" !
Forget not all the sunshine of the way
By which the Lord hath led thee ; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes ! Thus thy life shall be
One record of His love and faithfulness to thee.

XII. Considerate Speech.

A man has joy by the answer of his mouth ; and a word in season—O, how good it is !—*Proverbs xv. 23.*

Heaviness in the heart of man maketh it stoop ;
but a good word maketh it glad.—*Proverbs xii. 25.*

ANOTHER rule is not to let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live such things as we say about strangers behind their backs. There is no place where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak out more plainly, to your associates, but not less courteously than you do to strangers.

SIR ARTHUR HELPS.

WORDS are mighty, words are living :
Serpents with their venomous stings,
Or bright angels crowding round us,
With Heaven's light upon their wings ;

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Every word has its own spirit,
True or false, that never dies;
Every word man's lips have utter
Echoes in God's skies.

○ WISDOM! if thy soft control
Can soothe the sickness of the soul,
Can bid the warring passions cease,
And breathe the calm of tender peace:
Wisdom! I bless thy gentle sway,
And ever, ever will obey.

XIII. The Twofold Tendency in Man.

Love and hatred, both tend to make us pass the
line of justice.—*Talmud.*

MAN has an unlucky tendency in his evil hour, after having received an injury, to rake together all the moon-spots on his antagonist, and thus change a single deed into a whole life, so as to relish more fully the pleasure of wrath. Fortunately with regard to love he has the opposite tendency—that of pressing together all the lights, all the rays emitted from the beloved object, by the burning-glass of his imagination, into one focus, and making of them one radiant sun without any spots. But, alas! man too often does so when his beloved one—yes, often blamed one—has passed beyond the cloudy sky of his life. Now, in order that we act thus sooner and oftener, we ought weekly or daily dedicate and sanctify a solitary time to the reckoning

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up of all the virtues of one's own wife, children, friends, and contemplating them then in a beautiful collection, and do so now and always, that we may not pardon and love in vain and too late, after the beloved one has been taken from us to a better world.

JEAN PAUL F. RICHTER.

OFT, unknowingly, the tongue
Touches on a chord so aching
That a word or accent wrong
Pains the heart almost to breaking.
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a voice of quiet kindness.

XIV.

Let It Pass.

I was as a man that heareth not, and in whose mouth there are no reproofs. For in thee, O Lord, do I hope; Thou wilt hear, O Lord, my God.—
Psalms xxxviii. 14, 15.

Take no heed unto all the words that are spoken.
Ecclesiastes vii. 21.

“**L**ET it Pass!” Oh, how many souls, on the point of being disturbed and troubled, these simple words have left serene and peaceful! Something has wounded us by its want of delicacy. “Let it pass”; no one will think any more of it. A painful report is going to separate us from an old friend. “Let it pass,”

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and we will preserve the peace of our souls and holy charity. A bitter or unjust word irritates us. "Let it pass"; he from whom it escaped will be only too happy to see that we have forgotten it. How is it that we are so careful to remove the thorns from our path lest they should wound us, and yet we can take pleasure in gathering and burying in our hearts the thorns that we encounter in the family circle? Surely, we are very unreasonable.

GOLDEN SANDS.

WHATEVER thou doest, never grieve thy brother;
Nor kindle fumes of wrath his peace to smother.
Dost thou desire to taste eternal bliss?
Vex thine own heart, but never vex another.—OMAR KHAYIM.

Thus, if we
Seek only to draw forth the hidden sweet
In all the varied human flowers we meet
In all the wide garden of humanity,
And, like the bee, if home the spoil we bear,
Hived in our hearts it turns to nectar there.

XV.

Home-Politeness.

Happy the man that findeth wisdom, and the man that getteth understanding. . . . Their ways are ways of pleasantness, and all their paths are peace.—*Proverbs iii. 13, 17.*

IT deserves notice that almost any one can be courteous and forbearing and patient in a neighbor's house. If anything go wrong, or be out of time, or

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disagreeable there, it is made the best of, not the worst; even efforts are made to excuse it, and to show that it is not felt; or, if felt, it is attributed to accident, not design; and this is not only easy, but natural in the house of a friend. I will not, therefore, believe that what is so natural in the house of another is impossible at home; but maintain, without fear, that all the courtesies of social life may be upheld in domestic societies. A husband as willing to be pleased at home, and as anxious to please, as in his neighbor's house; and a wife as intent on making things comfortable every day to her family as on set days to her guests, could not fail to make their own home happy.

LIVE for those who love me,
For those I know are true,
For the Heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do.

XVI. The Glory of Faithfulness.

The brave woman rises while it is yet night, and giveth meat to her household and their portions to her maidens; she layeth her hands to the spindle and holdeth the distaff. . . . —*Proverbs xxxi, 15, 19.*

TAKE the grandest of human callings and detail its routine; people will turn away from it as from a dull story. And yet one may take the smallest calling,

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the meanest occupation, the most matter-of-course duty and shed on it the beautiful light of the ideal world, the glory of religion; and behold, as every dewdrop becomes a diamond when the morning comes over the hills, as every bit of mica flashes like a pearl when the sunshine strikes it, so this little atom of duty, care, toil, trouble, becomes a gem when touched by the light of this principle.

O. B. FROTHINGHAM.

WHENE'ER a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

GIVER of holy words,
Bestow Thy holy power;
And aid me, whether work or thought,
Engage the varying hour.
In Thee have I my help,
As all my fathers had,
I'll trust Thee when I'm sorrowful,
And serve Thee when I'm glad.

✱

XVII.

Learn to Endure.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.
—*Isaiah xxix. 24.*

MY son, if thou come to serve the Lord, prepare thy soul for trial. Set thy heart aright, and constantly endure and be not hasty in thy thoughts in time of trouble. Cleave unto Him, and depart not away

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that thou mayest be rewarded at thy last end. Whatsoever is brought upon thee take cheerfully, and be patient when thou art brought to a low estate. For gold is tried in the fire and acceptable men in the furnace of adversity. . . . Ye that fear the Lord wait for His mercy and hope for good and everlasting joy. Woe is to fearful hearts, and faint hands, and the sinner who is double-dealing. They that fear the Lord will prepare their hearts and humble their souls in His sight, saying : We will fall into the hands of the Lord and not into the hands of men, for, as His majesty is, so is His mercy.

ECCLESIASTICUS.

THOU who sendest sun and rain,
Thou who spendest bliss and pain,
Good with bounteous hand bestowing,
Evil for Thy Will allowing :
Though Thy Ways we cannot see,
All is just that comes from Thee.

XVIII.

Father and Mother.

Ye shall reverence everyone his father and his mother, and keep my Sabbaths ; I am the Lord, your God.—*Leviticus xix. 3.*

The eye that mocketh at his father and despiseth his mother, the ravens of the valley shall pick it out ; the young eagles shall eat it.—*Proverbs xxx. 17.*

THE Lord hath given the father honor over the children and hath established the authority of the mother over the sons. Whoso honoreth his father

maketh an atonement for his sins, and he that honoreth his mother is as one that layeth up treasure ; he shall have joy in his own children and when he maketh his prayer, he shall be heard ; and he that is obedient unto the Lord shall be a comfort to his mother. The blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations. The glory of a man is from the honor of his father ; in the day of affliction it shall be remembered to him ; his sins also shall melt away as the ice in the fair, warm weather.

ECCLESIASTICUS.

AH! blessed are they for whom, 'mid all their pains,
That faithful and unalter'd love remains ;
Who, life wrecked round them, hunted from their rest—
And by all else forsaken or distressed,
Claim in one heart their sanctuary and shrine,
As I, my mother, claimed my place in thine.

MRS. NORTON.

XIX.

Forefathers.

Righteousness is immortal.—*Ecclesiasticus* 5.

Remember the days of old, consider the years of many generations ; ask thy father and he will show thee, thy elders and they will tell thee.—*Deuteronomy* xxxii. 7.

PET us now praise renowned men, in whom the Lord manifested His great glory, even His mighty power from the beginning ; amongst them such as did

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bear rule and were men renowned for their power, giving counsel by their understanding, who have brought tidings in prophecy ; leaders of the people by their counsels and men of learning for the nation ; such as thought out musical tunes and set forth verses in writing ; rich men furnished with ability, living peaceably in their habitations. All these were honored in their generations and were a glory in their days. They were men of mercy whose righteous deeds have not been forgotten. With their offspring shall remain continually a good inheritance. Their bodies were buried in peace and their names live to all generations. Peoples will declare their wisdom and the congregation of Israel telleth out their praise. ECCLESIASTICUS.

GOD'S doors are men, the Pariah kind
Admits thee to the perfect mind.

LIVES of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time,—
Footprints, that perhaps another,
Sailing o'er life's solemn main,
Some forelorn and shipwrecked brother,
Seeing, shall take heart again.

XX.

The Dead.

Thou wilt show me the path of life : in Thy presence is fullness of joy ; at Thy right hand are delights for evermore.—*Psalms xvi. 11.*

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OUR dead are like the stars by day,
Withdrawn from mortal eye,
Yet holding unperceived their way
Through the unclouded sky.

By them through holy hope and love
We feel in hours serene,
Connected with a world above,
Immortal and unseen.

Though death his sacred seal hath set
On bright and bygone hours,
Still more we love are with us yet,
Are more than ever ours;—

Ours by the pledge of love and faith
By hopes of heaven on high,
By trust triumphant over death
In immortality.

Those who have lived a holy life, when they are freed from this earth and set at large, as it were, from a prison will arrive at a pure abode and live without bodies through all future time. They will arrive at habitations more beautiful than can be described.

—*Plato.*

XXI. Transfiguration of Death.

Precious, in the eyes of the Lord, is the death of
His saints.—*Psalms cxvi. 15.*

WHEREFORE, O judges, be of good cheer about death, and know of a certainty that no evil can

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happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that the time has arrived when it was better for me to die and be released from trouble; wherefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them. Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them, and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing,—then reprove them, as I have reproved you, for not caring about that which they ought to care, and thinking that they are something when they are really nothing. And if you do this, both I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways—I to die and you to live. Which is better God only knows.

SOCRATES PLATO.

DEATH.

NOUGHT but a step into the open air
Out of a tent already luminous

With light, that shines through its transparent folds.

LONGFELLOW.

XXII. *The Eternal Reward.*

Thy light shall break forth as the morning . . .
and thy righteousness shall go before thee and the
glory of God shall be thy rearward.—*Isaiah lviii. 8.*

ON THE RELIGIOUS MEMORY OF
CATHERINE THOMSON.

WHEN faith and love which parted from thee never
Had ripened thy just soul to dwell with God,
Meekly thou didst resign this earthly load
Of death, called life, which us from life doth sever.
Thy works and alms and all thy good endeavor
Stayed not behind, nor in the grave were trod;
But, as faith pointed with her golden rod,
Followed thee up to joy and bliss for ever.
Love led them on, and Faith, who knew them best,
Thy handmaids, clad them o'er with purple beams
And azure wings that up they flew so drest,
And spoke the truth on thee on glorious themes,
Before the Judge; who, thenceforth, bid thee rest
And drink thy fill of pure immortal streams.

JOHN MILTON.

To make some nook of God's creation a little
fruitfuller, better, more worthy of God; to make
some human heart a little wiser, manfuller, happier,
more blessed, less accursed—it is a work for a god.

—*Carlyle.*

In the mind of a man that is chastened and
purified thou wilt find nothing foul, impure, or any
sore skinned over; nor will fate ever overtake him in

a state of being that is imperfect, as may happen to a tragic actor who leaves the stage before he has finished his part.—*M. Aurelius*.

XXIII. The Children's Praise of God.

The generations to come should know the Commandments of the Lord; even the children that shall be born; who should arise and declare them to their children, that they might set their hope in God and not forget the works of God and His Commandments.
—*Psalms lxxviii. 6, 7.*

HEARKEN unto me, ye pious children and bud forth as roses growing by a brook of water; and give ye a sweet savor as frankincense, and put forth flowers as a lily; and sing a song of praise. Bless ye the Lord, for all His works magnify His name, and give utterance to His praise with the songs of your lips, and with harps, and thus shall ye say when ye utter His praise:

All the works of the Lord are exceeding good, and every command of His shall be accomplished in His season. None can say, what is this? wherefore is that? For in His season they shall all be sought out. At His command is all His good pleasure done and there is none that shall hinder His good pleasure done and there is none that shall hinder His salvation. The works of all flesh are before him and it is not possible to be hid from His eyes. His ways are plain unto the holy, but they are stumbling-blocks unto the wicked. Good

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things are created from the beginning for the good, so are evil things for sinners; and now with all your heart and mouth sing ye praises and bless the name of the Lord.

ECCLESIASTICUS.

HEAR the happy hymn we raise,
Take the love which is Thy praise.
Give content to each condition,
Bend our hearts in sweet submission;
And Thy trusting children prove
Worthy of the Father's Love.

XXIV. Happiness—Genuine and Spurious.

And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy. . . .
Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.—*Ecclesiastes ii.*
10, 11.

TRUE happiness is of a retired nature and an enemy to pomp and noise: it arises, in the first place, from the enjoyment of one's self; and, in the next, from the friendship and conversation of a few select companions; it loves shade and solitude, and naturally haunts groves and fountains, fields and meadows; in short, it feels everything it wants within itself and receives no addition from multitudes of witnesses and

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spectators. On the contrary, false happiness loves to be in a crowd and to draw the eyes of the world upon her. She does not receive any satisfaction from the applause which she gives herself, but from the admiration which she raises in others. She flourishes in courts and assemblies, and has no existence but when she is looked upon.

ADDISON.

WHEN my heart was vex'd with care,
Filled with fears well-nigh despair;
When, with watching many a night,
On me fell pale sickness' blight;
When my courage fail'd me fast,
Camest Thou, my God, at last,
And my woes were quickly past.

EEARN to be content, and thou wilt have
little to repent.

XXV. Be not Selfish in thy Sorrow.

My soul, wait thou only upon God, for my expectation is from Him.—*Psalms lxii. 5.*

WHAT will you do with your losses and your sorrows? If you have lost a friend, remember that it was a blessed gift that you had that friend,—appreciate that. And then take this loss into your heart as a great power to soften, to make sympathetic, to turn into tenderness, the whole current of your life. The noblest men and women I have ever known have been those who have

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lost, who had suffered. There is nothing like sympathy in this direction to make us appreciate the low, sad music of humanity, to make us enter into the needs of those with whom we come in contact every day, and to give us power to help, to brighten, to cheer, and to make strong. Let us not be selfish in our sorrow. Let us not imagine that nobody else ever had a sorrow so bitter as ours. Nothing has happened, nothing can happen, to us that has not happened a thousand times before to somebody else. Let us, then, share this common lot of man with patience, with trust ; and let us make these losses, this pain in our hearts, the deep-down springs and fountains of the finest and sweetest and best things in all our lives, and then let us look up, and believe that even the losses are not losses. If God is, and if all the accumulated trusts and hopes of all the world are not liars, then no love ever has or ever can lose its own.

MINOT J. SAVAGE.

OTHER refuge have I none :
Hangs my helpless soul on Thee ;
Leave, ah ! leave me not alone,
Still support and comfort me !
All my trust on Thee is stay'd,
All my help from Thee I bring ;
Cover my defenseless head
With the shadow of Thy wing.

XXVI.

Gentle Rule.

She openeth her mouth with wisdom, and in her tongue is the law of kindness.—*Proverbs xxxi. 26.*

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BE not as a lion in thy house, nor frantic among thy servants, whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself for thee. Let thy soul love a good servant and defraud him not of liberty. ECCLESIASTICUS.

The manner of saying or of doing anything goes a great way in the value of the thing itself. It was well said of him that called a good office done harshly and with an ill-will, a stony piece of bread; it is necessary for him who is hungry to receive it, but it almost chokes a man in the going down. SENECA.

All usefulness and all comfort may be prevented by an unkind, a sour, crabbed temper of mind,—a mind that can bear with no difference of opinion or temperament. A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper, or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing. ALBERT BARNES.

YOU can never tell when you send a word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

XXVII.

The Homestead.

And Jacob vowed a vow, saying: If God will be with me and will keep me in His way that I go, and will give me bread to it, and raiment to put on, so that I come again to my father's house again in peace, then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house. . . .

—*Genesis xxviii. 20, 21.*

HOW our hearts have thrilled, and always will thrill, as we contemplate that scene,—the wandering of the famous ten thousand Greeks under the leadership of Xenophon; how, after their wanderings and battles in foreign lands, struggling to get home once more, they climb at last the hill-tops, and shout with a voice that has echoed in the romantic imagination of the world's literature ever since, and that finds its response still in our hearts: "Thalassa! thalassa!"—"The sea! the sea!"—because beyond the sea was home; these were waters with which they were familiar. And so their hearts rejoiced, and their voices shouted that joy on the air. However trite it may be, however much worn to our thought or feeling, there is still a tender place in every heart for the familiar song of John Howard Payne:—

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

SUN AND SHIELD.

"An exile from home, splendor dazzles in vain.
Oh, give me my lowly thatched cottage again!
The birds singing gaily, that came at my call,—
Give me them,—and the peace of mind dearer than all!"

It is because these simple words touch the heart of humanity that America was not content until he who wrote them had been brought from over the sea, from his grave in a foreign country, that he might at least find final rest in the home of which he had sung so well. So the whole country rose up to welcome his unconscious remains, as they came to sleep in his native soil.

MINOT J. SAVAGE.

XXVIII.

The Home-Land.

Happy art thou, O Israel,
Who is like unto thee, a people saved by the Lord,
The shield of thy help!
Thy excellency is thy sword,
Thy enemies shall submit themselves to thee,
And thou shalt tread upon their high places.

—*Deuteronomy xxxiii. 29.*

THE last words spoken by Moses, the man of God! Altho' coming from dying lips, they are not sad nor regretful; they are joyous, triumphant. If we compare our nation to Israel, we simply follow the example of the Pilgrim Fathers; and so we may say: Happy art thou, O America! who is like unto thee, a people saved by the Lord, the shield of thy help!

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"We are a happy people," contented to live under the protection of our fundamental law. Too often men learn to value a blessing only after they have lost it; but we need not the shock of reverses to have our eyes opened to our favored condition. If anything, we incline to an over-confidence that our good fortune will last for ever, that we need fear no hostility. Without doubt, the sum of human happiness is greater among the seventy millions gathered under the Stars and Stripes than among an equal number in any part of the globe. Even the malcontents, even those who make a trade or a creed of their dissatisfaction, would rather hug their ill-temper here than elsewhere. This is not due to what is ironically called a paternal government. Any attempt at such would be at once resisted. The principal protection an American citizen needs is that his elbow room be not unduly restricted. For the rest, he prefers to be his own President, and is most pleased when he sees the chosen head of the nation attend strictly to the duties of his office, as defined by our constitution. The vision of the seer stands before us a reality and it is one in which all lovers of liberty and justice have reason to rejoice.

G. G.

AND thus to Heaven our pleading accents call,
May wrong and strife among us disappear;
And when their sacred rights are given to all,
May truth and love lead in a golden year.

XXIX. *Levity, a Foe to Cheerfulness.*

A merry heart maketh a cheerful countenance;
but by sorrow of the heart, the spirit is broken.—
Proverbs xv. 13.

BETWEEN Levity and Cheerfulness there is a wide distinction; and the mind which is most open to levity is frequently a stranger to cheerfulness. It has been remarked that transports of intemperate mirth are often no more than flashes from the dark cloud; and that in proportion to the violence of the effulgence is the succeeding gloom. Levity may be the forced production of folly or vice; cheerfulness is the natural offspring of wisdom and virtue alone. The one is an occasional agitation, the other a permanent habit. The one degrades the character; the other is perfectly consistent with the dignity of reason and the steady and manly spirit of religion. To aim at a constant succession of high and vivid sensations of pleasure is an idea of happiness perfectly chimerical. Calm and temperate enjoyment is the utmost that is allowed to man. Beyond this we struggle in vain to raise our state; and, in fact, depress our joys by endeavoring to heighten them.

HUGH BLAIR.

Partake only of such joys as may have a joyful remembrance.

BERTHOLD AUERBACH.

SUN AND SHIELD.

WHY thus longing, thus for ever sighing
For the far-off, unattained, and dim;
While the beautiful, all round thee lying,
Offers up its low, perpetual hymn?
Would'st thou listen to its gentle teaching,
All thy restless yearning it would still.
Leaf and flower and laden bee are preaching
Thine own sphere, though humble, first to fill.

XXX. Goodness of Heart, the Beautifier.

He that diligently seeketh good procureth favor;
but he that seeketh mischief, it shall come upon him.
—*Proverbs xi. 27.*

Heaviness in the heart of man maketh it stoop;
but a good word maketh it glad.—*Proverbs xii. 25.*

THE power of manners is incessant—an element as unconcealable as fire. . . . There are certain manners which are learned in good society, of that force that, if a person have them, he or she must be considered, and is everywhere welcome, though without beauty, wealth, or genius. They must always show self-control; you shall not be facile, apologetic, or leaky, but king over your word; and every gesture and action shall indicate power at rest. Then they must be inspired by the good heart. There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us. 'Tis good to give a stranger a meal or a night's lodging. 'Tis better to be

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hospitable to his good meaning and thought, and give courage to a companion. We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light. Special precepts are not to be thought of; the talent of well-doing contains them all.

EMERSON.

BUT as we meet and touch each day
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry.

Sabbath.

God blessed the Seventh Day and hallowed it.

—*Genesis.*

To-day is Sabbath; forego all mourning and all signs of mourning.—*Pharisaic.*

Into the mind, filled with the sacred joy of the Sabbath, cometh a higher soul from above.—*Jewish Kabbalists.*

The first creature of God in the works of the days was the light of sense, the last was the light of reason; and His Sabbath work since is the illumination of the spirit.—*Bacon.*

I. Praise of God in the Highest.

Thou, O Lord, hast made me to rejoice through
Thy work; how great are they and how deep are Thy
thoughts.—*Psalms xcii. 4, 5.*

GOD, the Lord over all works, blessed be He
And ever to be blessed by the voice of every soul!
His Greatness and His Goodness fill the universe;
Knowledge and understanding are around Him.
He is exalted above the Holy Creatures
And adorned in glory above the Celestial Chariot.
Purity and rectitude are before His throne,
Mercy and Compassion in His glorious presence.
Good are the luminaries which our God has made,
He formed them with knowledge, understanding and
discernment.
He gave them might and strength to rule in the world.
They are full of lustre and radiate brightness,
Beautiful in their shining from end to end.
They rejoice in their going forth, and are glad in their
coming in,
And yet with awe accomplish the will of their Maker.
They render honor and glory to His name
And shout for joy at the remembrance of sovereignty.
He called unto the sun and he shone forth in light;

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He willed and ordained the changes of the moon.

All the hosts on high render praise to Him,
Both Seraphim and Ophanim and the Holy Creatures
Sing to Him who perfected His glorious works,
And sanctified the Sabbath
And called it a delight to the sons of man.

ANCIENT HEBREW HYMNUS.

Tr. G. G.

II. Islam—Surrender to God.

IN the name of the merciful and compassionate God.
Praise belongs to God, the Lord of the worlds,
the merciful, the compassionate, the ruler of the day of
judgment! Thee we serve and Thee we ask for aid.
Guide us in the right path, the path of those to whom
Thou art gracious, not of those with whom Thou art
wroth or of those who are astray.

OPENING PRAYER OF KORAN.

What God opens to men of His mercy, there is none
to withhold, and what He withholds, there is none can
send it forth after Him, for He is the Mighty, the Wise.

KORAN.

LORD, let Thy fear within us dwell,
Thy love our footsteps guide;
That love will all vain love expel,
That fear all fear beside.

Not what we wish, but what we want,
Oh, let Thy grace supply:
The good unasked in mercy grant,
The ills, though asked, deny.

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III. *The God of Our Forefathers.*

Fear thou not, O Jacob, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will keep thee and uphold thee with the right hand of My righteousness.—*Isaiah xli. 10.*

THE thought of renouncing one's religion merely for the sake of being amiable and agreeing with those who, having no religion of their own, and not wishing to unite with any already in existence, desire a new religion, must be abhorrent both to pious and right-minded Jews and Christians. Such a surrender would be a silent admission that the Judaism for which our ancestors have stood for over 3,000 years was, after all, merely a temporary matter, a convenience of opinion, to be taken up and laid down like a cloak. No account is taken of real faith and honest conviction. No heed is given to a hereditary religious spirit that is bound up in certain definite creeds, and no attention is paid to a religious tradition that, in the course of ages, has grown and developed and become part of the flesh and blood of man.

Religion grows out of human wants, is created by the heart's hunger for spiritual food, by the soul's longing for an authoritative master in the knowledge of truth, love, justice and mercy. Each individual has added to the religion of his family what his special needs prompted; each family has formed its particular home service; each tribe individualized its religion; each state or

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nation or people added its own peculiar creations that emanated from its own particular needs.

JOSEPH SILVERMAN.

THOU art my God: to Thee alone
I will commend my cause;
Not glittering gold nor precious stone
Shall make me leave Thy laws.
O, teach me then the way
Whereby I may
Make Thee my only stay.

My lips, my tongue, my heart and all
Shall spread Thy mighty name;
My voice shall never cease to sound
The praises of the same.
Yea, every living thing
Shall sweetly sing
To Thee, O Heavenly King.

IV.

The Waters of Noah.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy redeemer.

For this *is as* the waters of Noah unto Me; *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee.—*Isaiah liv. 6, 7, 8, 9.*

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THEY say: This is speaking of God as though He, like man, were swayed by varying moods and tempers—now of wrath and now of pity; now of anger and now of compassion. But remember, the Seer spoke not to philosophize about God and define His nature, but to console and uplift a fallen nation. The land was desolate, the Temple in ruins; the people, who had escaped from the sword, were either led into captivity or roaming in misery amongst ruins. And Israel said: God has turned His face from us and forsaken us utterly. The one need of the hour, then, was to raise up the fallen with new assurances of God's unfailing mercies, and, by examples of former experiences, plant new hope in hearts sunk in despair. Carried away by his pity, the Seer seized upon such thoughts and clothed them in such speech as would find their way to the heart of his nation and make them willing to listen to his message. Read them in this light—and you will have no heart, you will see no cause for cavil, rather you will

END your ear
To God brought near
By His servant's word,
And gladly hear
What bids depart
All dread and fear,
And falls like balm
On bruised soul,
And makes it strong and calm. G. G.

V. Erring on the Right Side.

For the Lord hath called thee, O Israel, as a woman is called that is forsaken and grieved in spirit; and as a wife of youth, when she was refused. For a small moment have I forsaken thee; but with great mercies will I gather thee. . . .—*Isaiah liv, 6, 7.*

DOES an utterance like this indeed spring from an imperfect idea of God? Only look behind the Oriental drapery and you will be satisfied that it is not so. What more worthy conception than this: Punishment is but like a momentary overflowing of wrath, whilst mercy is the abiding nature of God; the one is transient, the other enduring; the one a means, the other an end; or, as the Psalmist sings, "His anger is but for a moment, His favor is for life." Goethe says: "The moment a man speaks, he errs"; if this be true generally, then surely, almost inevitably so, when he tries to describe the All-perfect! And suppose Isaiah erred, and erred greatly, in his way of speaking—he erred on the right side, on the side of mercy and compassion! Would that all our mistakes about God were of the same kind! The darkest pages of human history and the most damaging evidence against religion would never have been written! Rather a thousand times the errors of this great soul than the exactness of all the creeds known to man's unspeakable sorrow. G. G.

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FROM the recesses of a lowly spirit,
Our humble prayer ascends; O Father! hear it,
Upsoaring on the wings of awe and meekness;
Forgive its weakness!

We see Thy hand; it leads us, it supports us;
We hear Thy voice; it counsels and it courts us;
And then we turn away; and still Thy kindness
Forgives our blindness.

VI. Revelation in History.

When I remember Thee upon my bed, and meditate on Thee in the night-watches, because Thou hast been my help, I will rejoice in the shadow of Thy wings, and my soul shall follow hard after Thee. Thy right hand upholdeth me.—*Psalms lxxiii. 6, 8.*

ALL history is but the aggregate of the history of individuals, and what is true of the one must also be true of the other; each man's life is a revelation of the Divine; nay, we can never understand any kind of God's revelations if we do not find the key to them in our own bosom. The Bible is best understood by those who make the book, a "lamp to their feet and a light on their path," when they trace back the way they have trod. They see plan and sequence in all events that have left their impress on their souls: success and failure, gain and loss, happiness and sorrow, all tended in one direction, a fact they did not notice at the time of their happening, but which they now clearly discern. They see in what they are, as much of the shaping of the

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Invisible Master, as of their own doing. And in the silence of the inner soul they worship the living God, even if they utter no sound. Yea, they may speak with Him face to face, and say:

“**L**EAD on, my God ; I follow Thee
With willing step and trustful heart,
Choose Thou, O God, for me my part,
With tranquil soul I follow Thee.” G. G.

VII.

Personal Religion.

And Nathan said to David : Thou art the man !

II. Samuel xii. 7.

Show me Thy ways, O Lord, teach me Thy paths ;
lead me in Thy truth, for Thou art the God of my
salvation ; on Thee do I wait all day.—*Psalms xxv.*

4, 5.

THE difference between abstract and personal religion will always remain ; but the question for us to ask is, Is our religion sufficiently personal,—does it go deep into our motives, stir our deepest feelings, enter into our conscience, and influence our daily life ?

My friends, it is impossible to have personal religion without fully realizing the personality of God. When God becomes personal, religion becomes personal, and worship becomes the sweetest and most indispensable work of the day. The finest ideals about God do not make religion. Even the finest poetry about God's nature does not make religion. Without personal religion how can there be spirituality ? Without a per-

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sonal God—a God who has a mind, who has a will, who has holiness, who can reward and bless, who can comfort and overshadow and embrace us all—personal religion is impossible.

PROTAP CHUNDER MOZOOMDAR.

I.

THOU, whose breast is rest
In the time of strife,
In Thy secret breast
Sheltering souls opprest
From the heat of life.

Thou, whose ways we praise,
Clear alike and dark,
Keep our works and ways,
This and all our days
Safe within Thine ark.

VIII. The Community of Saints.

To the saints that are in the earth and to the
excellent is all my delight.—*Psalms xvi. 3.*

MAINTAIN that this simple religion which I have tried to lay before you has the power of absorbing to itself all the resources of all the great religions. Believing in nothing more complex than that God is, and that He is good, that He is near, and that He is loving; believing in nothing more complex than that you are my sisters, my brothers, and my friends,—I have the spiritual wealth of all the great religions that ever flourished. What is there in the enthusiasm and

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energy of Islam that I cannot accept? What ails my liberal religion that I cannot assimilate that energy, that fidelity, that monotheistic influence, that obedience to the laws of God? What ails me that I cannot assimilate the marvellous benevolence of Buddhism,—its self-conquest, its kindness to man and to beast alike, its tolerance, its equality of men and women, its poverty and simplicity? What is the matter with my simple theistic principles that I cannot absorb the wonderful insight of the Hindu into the spiritual constitution of the universe? Why should I not learn from him that introspection by which in his own soul he beholds the glorious manifestation of his supreme Brahma?

PROTAP CHUNDER MOZOOMDAR.

II.

THOU, the Word and Lord
In all time and space,

Heard, beheld, adored
With all ages poured
Forth before thy face.

Thou whose face gives grace
As the sun doth heat,
Let Thy sun-bright face
Lighten time and space
Here beneath Thy feet.

IX. Righteousness a Blessing for All.

I will get them praise and fame in every land
where they have been put to shame . . . for I
will make you a name and a praise among all people
of the earth when I turn back your captivity before
your eyes.—*Zephaniah* iii. 19, 20.

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AS for our customs, there is no nation which always makes use of the same customs, and in every city almost we meet with different ones; but justice is most for the advantage of all men equally, both Greeks and Barbarians: to this our laws pay the greatest regard, and so render us, if we observe them rightly, benevolent and friendly to all men, on which account we have reason to expect the like return from others—nor ought they to esteem difference of institutions a sufficient cause of alienation, but should look rather to virtue and probity, for this belongs to all men in common and is sufficient of itself alone for the preservation of human life.

The Jewish nation is, by their Law, a stranger to all such things (erecting statues and temples to men); they are accustomed to prefer righteousness to glory; for which reason that nation was not agreeable to Herod, because it was out of their power to flatter the king's ambition with statues or temples or any other such thing.

FLAVIUS JOSEPHUS.

AUTHOR of being, source of light,
With unfading beauties bright;
Fulness, goodness, rolling round
Thy own fair orb without a bound:
Whether Thy suppliants call
Truth, or Good, or One, or All,
Grecian or Barbaric name,
Thy steadfast being is all the same.

X. Reasonable Contentment.

The lines are fallen unto me in pleasant places ;
yea, I have a goodly heritage. I will bless the Lord
who hath given me counsel ; my inward part instructs
me in the night time.—*Psalms xvi. 6, 7.*

IF we wish to gain contentment, we might try such
rules as these :—

1. Allow thyself to complain of nothing, not even of
the weather.

2. Never picture thyself to thyself under any circum-
stances in which thou art not.

3. Never compare thine own lot with that of another.

4. Never allow thyself to dwell on the wish that this
or that had been, or were, otherwise than it was, or is.
God Almighty loves thee better and more wisely than
thou dost thyself.

5. Never dwell on the morrow. Remember that it
is God's, not thine. The heaviest part of sorrow often
is to look forward to it. "The Lord will provide."

E. B. PUSEY.

THERE let me pause, the quest forego ;
Enough for me to feel and know,
That He in whom the cause and end,
The past and future meet and blend—
Speaks not alone the words of fate,
Which worlds destroy, and worlds create ;
But whispers in my spirit's ear,
In tones of love, or warning fear,
A language none beside me hear.

XI. Rest Under the Shadow of His Wing.

Blessed is the man whom Thou choosest and causest to approach unto Thee that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy Temple.—*Psalms lxx. 4.*

HOW good it is to wander in Thy way,
How beautiful upon Thy path to stay.

There is no slip, no falling there
The course runs on without a bending.
Then will I walk Thy way fore'er
My song of praises to Thee sending.

Thou art my hope, my aim in everything,
The anchor of my heart, of life the spring.

I yearn Thee in Thy light to see,
Yet such beseems not me, poor mortal.
When fain my heart would be near Thee,
I step within Thy temple's portal.

JEHUDAH HALEVI.

God has made the heart of man to long after Himself, to be satisfied indeed with nothing else in the whole universe short of seeing Him in all the beauty of His holiness and love, and being bound to Him in tenderest and closest communion. No earthly good or pleasure ever really satisfies the cravings of the human heart. There is still unrest and mortification and failure, not so bad perhaps as to make us cry out in the

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language of Ecclesiastes, "All is vanity and vexation of spirit," but bad enough to make us feel that we were born for far higher happiness, and for a far nobler end than for this world's good, or for mere pleasure. And this it is which gives the proof to what I affirmed, viz.: that God has made us for the enjoyment of Himself, has so constituted us by nature that nothing but Himself can ever satisfy our hearts' desire.

CHARLES VOYSEY.

XII.

Discord and Accord.

I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant.—*Psalms cxix. 75, 76.*

AS musicians sometimes go through perplexing mazes of discord in order to come to the inexpressible sweetness of aftercords, so men's discord of trouble and chromatic jars, if God be their leader, are only preparing for a resolution into such harmonious strains as could never have been raised except upon such undertones. Most persons are more anxious to stop their sorrow than to carry it forward to its choral outburst. "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

HENRY W. BEECHER.

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Behold, I will bring them health and cure, and I will cure them; and will reveal unto them the abundance of peace and truth.—*Jeremiah xxxiii. 6.*

WHEN the spirit, worn and weary,
 'Neath its daily load of care,
Treads the pathway long and dreary,
 And the burden hard to bear;
Tired with hoping, faint and fearing,
 Sighs to reach the golden gate :
Then in accents soft and cheering.
 Patience whispers, " Only wait ;
 For a brighter day is dawning,
 Joy awaits us in the morning—
 In the beauty of the morning,
 Only wait."

XIII.

Inward Rest.

Thus saith the Lord God, the holy one of Israel, in returning and rest shall ye be saved, in quietness and confidence shall be your strength.—*Isaiah xxx. 15.*

LET us understand the exact kind of rest which is particularly needful, and which is not always included in the popular notions. Everybody is aware of that kind of rest, which is called physical; but there is another kind of rest which may be enjoyed simultaneously with the daily exercise of our working faculties. This is an inward composure, a calm self-possession, a steady adherence to fixed principles. The busy man of the world might acquire it, and is certainly more in need

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of it than the hermit or recluse. It is a sort of composure which is quite compatible with outward activity and mental activity too. . . . How much more easily we could get through the vicissitudes of this earthly career, if only we could preserve the calm, inward self!

OSWALD JOHN SIMON.

FORSAKE me not, my God!
Uphold me in Thy going,
That evermore I may
Please Thee in all well-doing.
And that Thy Will, O God,
May never be forgot
In all my works and ways,
My God, forsake me not.

XIV.

The Ever-Present Help.

Show me Thy ways, O Lord, teach me Thy paths;
lead me in Thy truth and guide me : for Thou art the
God of my salvation ; on Thee do I wait every day.—
Psalms xxv. 4, 5.

PEOPLE say they believe in God; they are sure that He is the most Perfect Being it is possible to imagine; but they fail to appreciate or even to take account of that wondrous privilege inherent in human nature, namely, that it is possible for us, even in the busy world, to live with Him. In this generation there is especial need of making the Supreme Being a greater reality for us. What we want is God Himself with all

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the inward rest and peace which His presence can alone procure. The mere contact with such a presence is likely to light up all dark corners of our secret lives to render glaring to our own perception some of those evils to which we would rather have remained blindfold.

OSWALD JOHN SIMON.

WELL may Thy happy children cease
From restless wishes prone to sin,
And in Thine own exceeding peace
Yield to Thy daily discipline.
We need as much the load we bear,
As air we breathe, as light we see;
It draws us to Thy side in prayer,
It binds us to our strength in Thee.

XV.

Serenity.

The Merciful One, may He grant us a perfect Sabbath here and rest in the life everlasting.—*Ancient Hebrew Prayer.*

I KNOW not if there be an occupation more fitting the Sabbath than to look into a human heart where peace, content and kindness reign. It is like coming from the heat, the turmoil and the conflicts of a teeming city to the sweet stillness of the meadow, the hill or the forest; it is like sitting by a brook bubbling its music at our feet, or under shading trees the whisper of whose branches lull us into forgetfulness of the outside world. O happy souls where heavenly peace

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rules! To hear your discourse, to listen to your mild reproofs, to learn of the path so often strewn with thorns, on which you were led to your repose, is hearkening to the perennial revelation of God; is keeping His Sabbath in the way most pleasing to Him, because most blessed to us. G. G.

NOW may the great and glorious God
Through His own grace
Shield us from shame-deeds,
And from sinful works;
And give us grace to guide us rightly here
In this weak, sorrowful world,
That we may come to His court,
The Kingdom of Heaven;
When souls shall part and sunder fly,
To be and bide and rest with Him.

XVI.

Unselfish Peace.

And I will yet be more lowly than this, yea, will
be base in my own sight. . . .—II. *Samuel*. 6, 22.

NEVER will I seek or receive private, individual salvation; never will I enter into final peace alone, but for ever and everywhere I will live and strive for the universal redemption of every creature throughout the worlds. BUDDHIST LITURGY.

If the greatest man on earth commits an injury, a good man can at once make himself greater than he by forgiving it.

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To love and to serve all men is to delight in God.

MENCIUS.

If thou hast done harm to any one, be it ever so little, consider it much; if thou hast done any one a favor, be it ever so great, consider it little. If thy neighbor has shown thee kindness, do not undervalue it; if he has caused thee injury, do not overrate it.

THE PHARISEES.

O PEACE and Rest!

Upon the breast

Of God Himself I seem to lean,

No break nor bar

Of sun or star

And God and I and nought between.

O, when some day

In vain I pray

For days like these to come again,

I shall rejoice

With heart and voice

That one such day has ever been.

XVII. Sacred Uses of the Sacred Day.

Verily, my Sabbaths ye shall keep, for the Sabbath is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.—*Exodus xxxi. 13.*

THE Fourth Commandment has reference to the sacred seventh day, that it may be passed in a pious and holy manner. The sacred historian says,

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that the world was created in six days and that on the seventh day God desisted from His works and began to contemplate what He had so beautifully created; and He commanded that beings who were destined to live in this state, shall imitate God in this particular, as well as in others. They shall work on the six days, but cease on the seventh, and devote their leisure to the contemplation of nature; they shall consider whether in the preceding six days they have done anything that was not holy. They shall bring their conduct before the judgment seat of the soul and subject to a close scrutiny all they have said and done, the Divine Laws sitting by as assessors and joint inquirers; thus errors that have been committed, at times only from carelessness, may be corrected and similar offences thereafter be avoided.

PHILO-JUDÆUS.

HOLY SABBATH-REST.

PIOUS lips hail thy advent,
Thee in love our God has se
Mind and heart of man to guard,
And to lead him heavenward.

XVIII.

Sabbath Thoughts.

I.

Receive the instruction of wisdom and justice, and judgment and equity.—*Proverbs i. 3.*

THE moral order of the world rests on three things:
on Law, on Worship and on Charity.

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In serving God be not like hirelings who work only for the sake of the wages they receive, but do thou the will of the Heavenly Father without any thought of recompense. Let thy house be a meeting-place for wise men; cover thyself with the dust of their feet (be their disciple) and drink in their words with avidity; but let thy home also be open to the poor that they may come in as though they were of thine own household.

Those that are above thee in wisdom and piety make thy teachers; those that are thine equals make thy friends and associates; but judge thou all men from the favorable side and try to discover their merits, be they ever so humble in station and deficient in knowledge.

CHAPTERS OF THE PHARISAIC FATHERS.

Θ THOU, whose perfect goodness crowns
With peace and joy this sacred day,
Our hearts are glad for all the years
Thy love has kept us in Thy way.

For common tasks of help and cheer,
For quiet hours of thought and prayer,
For moments when we seemed to feel
The breath of a diviner air;

For mutual love and trust that keep
Unchanged through all the changing time,
For friends within the veil who thrill
Our spirit with a hope sublime:

For this, and more than words can say,
We praise and bless Thy holy name.
Come life or death, enough to know
That Thou art evermore the same.

JOHN W. CHADWICK.

XIX.

Continuation.

II.

Incline thine ear unto wisdom and apply thou thy heart to understanding.—*Proverbs ii. 2.*

KEEP aloof from an evil-minded neighbor, avoid the company of sinners lest thou also be taken in the judgment that is sure to come upon them, sooner or later.

Love work; never try to lord it over others; thrust not thyself upon the society of the great ones of the land. Love peace and pursue after it; love all men and try to win them to the study of God's word.

He who runs after fame, from him it flees; not to grow in understanding is to decrease; not to acquire wisdom when we may is to sin against our own soul; and to boast of one's learning is to lapse into ignorance.

If I do not care for myself—who will? but if I care for myself only—what am I? and if not now—when?

Set a fixed time every day for the reading of God's Word, promise little and do much; receive every man with a friendly face.

There is nothing better for man than to know the value of silence; for he that speaketh much can hardly avoid sin.

Knowledge of the Torah availeth much; yet the chief purpose of its study is : the doing of God's will.

SUN AND SHIELD.

The three strong pillars of all well-being are: Truth,
Justice and Peace.

CHAPTERS OF THE PHARISAIC FATHERS.

HE liveth long, who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long, who liveth well!
All else is being flung away;
He liveth longest, who can tell
Of true things truly done each day.

XX.

Continuation.

Discretion shall preserve thee, understanding shall
keep thee.—*Proverbs ii. 11.*

IN seeking the path thou shouldst take in any action,
see that it be one which is honorable to thyself and
gives no just offense to others.

Be as scrupulous about the lightest command as
about the weightiest matter of duty, for no man can
foresee the consequences of his actions.

Consider three things that thou mayest be saved from
falling into sin: Above thee there is an All-seeing Eye;
around thee, an All-hearing Ear, and all thy deeds are
recorded as in a book.

How beautiful is the study of God's Law when con-

SUN AND SHIELD.

joined with a worldly avocation; for the efforts demanded by both stifle the voice of temptation.

The Israelite should fulfill the Commandments only from the love of God; but if this love does not constrain him, let him be obedient still; for, in doing God's will, in the end he will learn to love Him.

CHAPTERS OF THE PHARISAIC FATHERS.

GLAD with Thy light, and glowing with Thy love,
So let me ever speak and think and move
As fits a soul new-touched with life from Heaven,
That seeks but so to order all her course
As most to show the glory of that Source
By whom her strength, her hope, her life are given.

XXI.

Continuation.

Ponder the path of thy feet that all thy ways may be established. Turn not to the right hand nor to the left; keep thy foot from evil.—*Proverbs iv. 26, 27.*

WITH whom the fear of God is the beginning of wisdom, his wisdom shall endure and he shall not be put to shame; and he who is as zealous in good works as in the study of the Word, his learning will avail him much. He who has earned the love of his fellow-men will receive favor from God.

Sleeping through the morning hours, carousing at noondays, childish babbling and vulgar company in the evening waste a man's life.

A mocking spirit and a frivolous mind are forerunners

of immorality. Tradition is a rampart around the law; charity is a safeguard of wealth; good resolves are a fence around sobermindedness and silence is a hedge around wisdom.

Store up knowledge in early life; for then memory is a clean page whereon it is easy to write; in later years memory is like paper which is already covered with various writings on which it is hard to write legibly.

CHAPTERS OF THE PHARISAIC FATHERS.

AND oh! in my exceeding weakness,
Make Thy strength perfect; Thou art strong:
Aid me to do Thy will with meekness,—
Thou, to whom all my powers belong.

Oh! let me feel that Thou art near me;
Close to Thy side, I shall not fear:
Hear me, O Strength of Israel, hear me;
Sustain and aid, in mercy hear!

XXII.

Continuation.

I have taught thee in the way of wisdom; I have led thee in the right paths; now, when thou goest, thy steps shall not be straightened; and when thou runnest thou shalt not stumble.—*Proverbs iv. 11, 12.*

WHO is the wise man? he who learns from every one capable to instruct him. Who is the strong man? he who controls his passions. Who is the rich man? he who knows how to enjoy his portion in life; he is happy in this life, and blessed in the life to come.

SUN AND SHIELD.

Who is the honored man? he who honors his fellow-men.

Be attentive to every duty, however small, and flee from every sin, however trifling it may seem; for remember, one virtue leads to another just as one sin opens the way to another.

Despise the power of no man, and hold no event as too removed from happening; for there is no man but has his day and no thing but has his place in the chain of events.

Use not thy knowledge of Divine things as a crown wherewith to glory before men, nor as a spade wherewith to dig for treasure; for verily, those who do this labor in vain.

CHAPTERS OF THE PHARISAIC FATHERS.

SO should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future meed.

XXIII.

Continuation.

Be strong and of good courage; I will not fail thee nor forsake thee.—*Joshua i. 6.*

TRY not to reason with a man whilst he is in the heat of anger; obtrude not thy consolations where the grief is still fresh; keep not a man too strictly to a

SUN AND SHIELD.

promise made hastily, and rush not in to see a man in his downfall.

Look not so much upon the pitcher, as upon what it contains. There are new and unsightly vessels which preserve old wine of the best sort; and there are old and costly ones which contain new wine and of the poorest kind.

These are the three overmastering foes to a blessed life: Envy, Lusting and Ambition.

CHAPTERS OF THE PHARISAIC FATHERS.

If you prepare a dish of food carelessly you do not expect Providence to make it palatable; neither if, through years of folly, you misguide your own life, need you expect Divine interference to bring round everything at last for the best.

RUSKIN.

THE highest duties oft are found
Lying on the lowest ground,
In hidden and unnoticed ways,
In household works, on common days;
Whate'er is done for God alone,
Thy God acceptable will own.

XXIV.

Continuation.

The Lord keepeth mercy for thousands: forgiveth iniquity, transgression and sin; but will by no means clear the guilty.—*Exodus xxxiv. 7.*

Even unto his day of death Thou waitest for the sinner to repent and be forgiven.—*From Jewish Ritual.*

SUN AND SHIELD.

EVERYTHING is foreknown by God, but man is a free agent; and he is judged according to the quality of his acts. All that we possess is merely a trust, and over all life a net is spread out. The store-house is open, the proprietor sells on credit; the ledger lies ready and the purchaser's hand makes the entry; whoever wishes may come and borrow; but the collectors are continually going the rounds of the debtors, and receive payment from them, willingly or unwillingly.

Learning without a pious life is likened to what? It is likened to a tree which has many branches, but few roots—when a storm cometh, it is plucked up and thrown to the ground. As the Scriptures say: he shall be like a tamarisk in the desert and shall not see any good. But the man rich in knowledge and abounding in good deeds, he is like a tree which is not moved from its place, even if the winds blow upon it from the four quarters of heaven.

CHAPTERS OF THE PHARISAIC FATHERS.

ONLY add

Deeds to thy knowledge answerable; add faith,

Add virtue, patience, temperance; add love;

. . . Then wilt thou not be loath

To leave a paradise, but shalt possess

A paradise within thee, happier far!

XXV.

The Father of Lights.

With Thee is the fountain of life; in Thy light we shall behold light.—*Psalms xxxvi. 9.*

SUN AND SHIELD.

HE is the Father of lights, the producer of the heavenly bodies, the source of all the light of knowledge, all the light of wisdom, all the light of faith, all the light of hope, all the light of love, all the light of joy. If any man arise in his generation to shine as a star in the hemisphere of human society, God kindled the splendor of his intellect and the benign radiance of his high spiritual character. If any woman arise to brighten a home, or send the kindly light of her sweetness over any cheerless portion of our race, it was God who dwelt in her heart, and smiled through her life. If on the coast of our humanity, we, mariners on life's uncertain sea, behold light-houses so placed along the shore as to enable us to take bearings and shape our courses that bring us to our havens of safety, it is God who has erected each such light-house and kindled each such pharos.

CHARLES F. DEEMS.

GOD of light, Thine aid impart
To guide our doubtful way;
Thy truth shall scatter every cloud
And make a glorious day.
Supported by Thy heavenly grace
We'll do and bear Thy will;
Thy love shall make each burden light
And every murmur still.

XXVI.

Acts of Piety.

Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you; and ye shall seek Me and find Me, when ye shall search for Me with all your heart.—*Jeremiah xxix. 12, 13.*

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WHEN thou knowest for certain that thy heart and mind have arrived and entered before God, that He has brought thee near to Him and saluted thee and given thee charge of hearts and made thee their steward and physician: then turn thy gaze to the creatures of the world and that gaze will be a favor unto them. And the taking the world out of the hands of usurpers and restoring it to the poor and claiming thy own share of it will be an act of piety and devotion and well-doing.

Trust in God in this, that, should you know of anyone in the city more in need of food than yourself, you should not eat your food yourself, but should give it to him. O God, if I serve Thee for fear of hell, then burn me in hell, and if I serve Thee in hope of heaven, then forbid me heaven; but if I serve Thee for Thine own sake, of Thy grace withhold not from me Thine eternal beauty.

PERSIAN.

TAKE my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal throne.

XXVII.

Spiritual Growth.

In my heart have I treasured up Thy sayings, that I may not sin against Thee.

I have rejoiced in the way of Thy testimonies more than in all riches.—*Psalms cxix. 11, 14.*

SUN AND SHIELD.

WE ought daily or weekly to dedicate a little time to the reckoning up of the virtues of our belongings—wife, children, friends—and contemplating them then in a beautiful collection. And we should do so now, that we may not pardon and love in vain and too late, after the beloved one has been taken away from us to a better world. JEAN PAUL F. RICHTER.

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.

FENELON.

OWEAR thee well, that all thy weeds be clean,
Honoring God's holy day; else thou hast harm.
What are those weeds which ye may wrap you in,
They that shall show you shrouded pure and sheen?
Good works they are which thou in life hast wrought;
See thou be found both fresh and fair in life.

XXVIII. The Vesture of the Deity.

Bless, O my soul, the Lord: O Lord, my God
Thou art very great; Thou art clothed with honor
and majesty, Thou coverest Thyself with light as with
a garment; Thou stretchest out the heavens like a
curtain.—*Psalms civ. 1, 2.*

SUN AND SHIELD.

NATURE is still, as ever, the thin veil
Which half conceals, and half reveals the face
The lineaments supernal of our King,—
The modifying medium through which
His glories are exhibited to man.—
The grand repository where He hides
His mighty thoughts to be dug out like diamonds;—
Still is the day irradiate with His glory,
Flowing in steady, sun-streaked, ocean gush
From His transcendant nature—still at night
O'er our horizon trail the sable robes
Of the Eternal One, with all their rich
Embroidery and emblazonment of stars.

J. STANYON BIGG.

R EDEEM mankind from mournful ignorance ;
Do Thou dispel, O Father, from our souls this fault.
And grant that we attain that wisdom high,
On which relying, Thou dost rule the world
With justice ; so that, honored thus by Thee,
Thee we in turn may honor, and my hymn
Unceasingly Thy works may praise, as doth beseem
A mortal, since nor men nor gods can know
A grander honor than to greatly hymn
The universal and eternal law.

CLEANTHES.

XXIX.

The Throne of God.

Whom have I in heaven but Thee? And what
other god can I desire with Thee? . . . Thy
nearness is my highest good. In Thee alone do I
trust; and all Thy works will I declare.—*Psalms*
lxxiii. 25, 28.

SUN AND SHIELD.

THOU art to know that thy soul is the centre, habitation, and kingdom of God. That, therefore, to the end the sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet and peaceable—clean from guilt and defects; quiet from fears; and peaceable in temptations and tribulations. Thou oughtest always, then, to keep thine heart in peace, that thou mayest keep pure that temple of God; and with a right and pure intention thou art to work, pray, obey and suffer (without being in the least moved), whatever it pleases the Lord to send unto thee.

M. MOLINOS.

By reflection, by restraint and control, a wise man can make himself an island which no floods can overwhelm.

BUDDHISTIC.

WHERE is my God, my soul?

Is He within thy heart,

Or ruler of a distant realm

In which thou hast no part?

Where is thy God, my soul?

Only in stars and sun?

Or have the holy words of truth

His light in every one?

XXX. Prayer of the Yearning Soul.

My soul thirsteth for God, for the living God!—

Psalms xlii. 2.

BLESS me in this life but with peace of my conscience, command of my affections, the love of

SUN AND SHIELD.

Thyself and my dearest friends, and I shall be happy enough to pity Cæsar. These are, O Lord, the humble desires of my most reasonable ambition and all I dare call happiness on earth; wherein I set no rule or limit to Thy hand or providence; dispose of me according to the wisdom of Thy pleasure; Thy will be done, though in my own undoing.

SIR THOMAS BROWN.

ALL the world is by Thy counsel
Still sustained, Thou Root of all things.
All that is and all that has been,
All that shall be, all that can be,
Thou art Father, Thou art Mother;
Thou art Voice and Thou art Silence,
Thou art Nature's inmost Nature,
Thou art Lord, the Age of Ages.
If I dare to call upon Thee,
I would hail Thee, Root of Order!
Turn Thine ear to me in pity,
Beam on me Thy light of wisdom;
Shed on me the grace abundant
Of a life at peace from tumult.
O, defend my frame from sickness,
And the rush of restless passions,
So no earthly care may hinder
My blest soul from rising upwards.

BISHOP SYNESIUS,

IV. Century.

Festivals.

These are the feasts of the Lord, even holy convocations which ye shall proclaim in their seasons.—*Leviticus xxiii. 4.*

And Nehemiah and Ezra and the Levites who taught the people, said unto them: This day is holy unto the Lord, your God; mourn not, nor weep. . . . Neither be ye sorry; for the joy of the Lord is your strength.—*Nehemiah viii. 9, 10.*

I. The Message of the Month of Tishri.

For we are strangers before Thee, and sojourners as were all our fathers ; our days on the earth are as a shadow, and there is none abiding.—*I. Chronicles xxix. 15.*

THE first message of this month of sacred days is one of sadness ; it reminds us that we have no abiding place on earth. How long our stay shall last—none can tell. It may be soon, it may be late when the sands of the glass are run out ; yet, at last—we shall part with all our possessions and go to our graves, naked as we entered this world. Remember this, O mortal, in thine eager chase after pleasures and thy devotion to gold and silver and all good things of this world ; yet not vainly lamenting as those who have no hope of a world which is the home of the spirit. Whilst living here, “ build thee more stately mansions ” for thy soul and seek thou delights that are not swallowed up in the grave.—Around that first message are gathered, like evening clouds, the sacred memories of our hearts, and the shadows of those gone before us who await our coming on the sunny border of the dark river. May their presence give still deeper tones to the prayer : “ Teach us, O God, to number our days that we may apply our hearts to wisdom.”

G. G.

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REMEMBER Him, the Only One,
Now, ere the years flow by ;
Now while the smile is on thy lips,
The light within the eyes.

Now, ere for thee have lost
The sun his glorious light,
Or earth rejoice thee not with flowers
Nor with its stars—the night.

II.

Rosh-hashanah.

New Year ; Day of Memorial.

I.

ONE generation goeth and one generation cometh
and the earth remaineth forever.

Thou hast been our refuge in all generations ; before mountains were created and the earth and the world was brought forth, yea, from eternity to eternity Thou art God. A thousand years in Thy sight are as a yesterday when it is passed, and as one of the watches of the night. Of old hast Thou laid the foundation of the earth ; and the heavens are the works of Thy hands. They shall perish, but Thou shalt endure ; yea, all of them shall wax old like a garment, as a vesture shalt Thou change them, and they shall be changed. But Thou remainest the same and Thy years shall have no end.

The Lord is our judge, the Lord is our lawgiver, the Lord is our king ; He will save us.

SUN AND SHIELD.

Thus saith the Lord God : behold I, even I will both search my sheep and seek them out, as a shepherd seeketh out his flock in the day that he is among his flock which is scattered and I will deliver them out of all places where they have been scattered in the cloudy and dark day.

SCRIPTURE.

AT His name shall heaven and earth
Break forth in praises
With a joy that shall not cease ;
And the woods shall shout and clap
Their hands in gladness.
For the Lord, our God, has visited
His people speaking peace.

III.

Rosh-hashanah.

Day of Memorial.

II.

THOU, O God, rememberest what was wrought from eternity and art mindful of all that has been formed from of old. Before Thee all secrets are revealed and the multitude of hidden things from the beginning. There is no forgetfulness before the throne of Thy glory and nothing is concealed from Thine eyes. . . . Happy is the man who forgetteth Thee not and the son of man who strengtheneth himself in Thee, for they that seek Thee shall never stumble, neither shall any be put to shame who trust in Thee.

ANCIENT JEWISH LITURGY.

SUN AND SHIELD.

LORD, Thy heavenly love bestoweth
All the good my spirit knoweth,
All my life-long benedictions
From Thy gracious hand they came.
May Thy hallowed fear enfold me,
May Thy perfect law uphold me,
That my soul in glad submission
To Thy great and awful name,
Praise and prayer and thanks outpouring,
Sanctifying and adoring,
May exalt it, and extol it,
And Thy Unity proclaim.

SOLOMON IB'N GABIROL.

IV. The Destiny of Man.

I have seen the travail which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in its time; also He hath set the love of the world in their hearts, and no man can find out the work that God hath made from the beginning to the end.—*Ecclesiastes iii. 10, 11.*

THOSE born into the world are doomed to die; the dead, to live on again, and those who enter the eternal life, to be judged. Therefore, let it be recognized, understood and remembered, that He, the Almighty, the Creator; He is the counsellor, He the judge, He the witness, He the accuser. He is always ready to give judgment; and before Him, there is no injustice, no oversight, no regard for rank, no bribery.

SUN AND SHIELD.

Know that all deeds and thoughts will appear in the account. Accept not the assurance of thy passions, that the grave will be a place of refuge for thee. For without thy consent wert thou created, wert born into the world without thy choice; thou art now living without thine own volition, without thine approval thou shalt at last die; so likewise, without thy consent thou wilt have to render account before the Supreme King, the Holy One, blessed be He.

CHAPTERS OF THE PHARISAIC FATHERS.

WELL it behooveth for to speak, to counsel, and to sing
Of Him whom none may lightly reck, great King of every King;
For He may bind, and He may break, and He to bliss may bring,
Lock and unbar at will, mighty o'er everything!

His holy name be hallowed in heaven and in earth.
Thou wroughtest fire, wind, water; and, for fourth,
That of which men are made: the mould of holy earth;
To draw us nearer to Thee, Thou God that know'st our birth.

OLD ENGLISH.

V. For the Penitential Days.

The Balm Before the Wound.

I.

Good and just is the Lord: therefore sheweth He
to sinners the right way.—*Psalms xxv. 8.*

THIS right way is Repentance, whereby the merciful
Father has bestowed on man a saving gift. It is
one of the seven things, according to our Sages, which

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God created before the world came into being ; like unto a king who, before erecting his palace, has the ground made secure on which the structure is to rest. Repentance is the foundation of the moral world. Again the Sages teach: Before the wound, which sin inflicts upon the soul, the Heavenly Physician provided the healing ointment. Wonderful is the power of Repentance, for it reaches to the throne of the Merciful one. But Repentance is only known to those who are of a lowly and contrite spirit. Then let the Israelite check the pride of self-righteousness, let him not imagine that his piety or his much reading of God's Word can raise him above the need of Repentance. The simple-minded who is truly sorry for his sins, may tower far above him. Moses reached the highest degree of inspiration only because he was more humble than any other man.

JACOB HALEVY.

THINE erring servant, Lord, doth yearn
For Thy consoling grace ;

Spread over Him its healing wing,
His guilt do Thou efface.

Were not Thy word : Turn back from sin
And I will turn to Thee,
I, like a helmsman in the storm,
Would helpless face the sea.

O let my penitence to-day
Be my soul's surety ;
Contrite I vow to serve Thee well ;
Be merciful to me !

VI. God's Everlasting Covenant With Man.

II.

The Rock of Israel spake to me : He that ruleth over men must be just, ruling in the fear of God ; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain.—*II. Samuel xxiii. 3, 4.*

THESE words are given in the Bible as the last words of King David. For poetic beauty, for tenderness and pathos, for faith and hope, they deserve attention. We are listening to a fellow mortal who speaks to us with a full vision of death before his eyes, turning, as dying man will ever turn, first to the chequered past, then to the unfinished or broken present, and lastly to the hopeful future. He speaks out of a rich experience of the peace and bliss which a righteous man never fails to win. He remembers that this peace and joy of soul can never be wanting from the deeds and desires of righteousness, the answer of a good conscience before God. That is part of God's everlasting covenant which cannot be broken, ordered in all things and sure—the invariable consequence of the heart being right with God.

So, at the beginning of this new year, let us fortify our courage and renew our strength by reading again God's covenant of grace and truth written on every heart. May it be our blessed experience to draw all

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our hope for future good from that covenant of His, and on our part to do our utmost to work together with him in the correction of our own faults, in the power to bear patiently with the faults of others ; that our hearts and our homes may be right with God, and righteousness, peace, and joy, may reign therein, like morning when the sun riseth, a morning without clouds.

CHARLES VOYSEY.

INTO the tomb of ages past
Another year hath now been cast ;
Shall time unheeded take its flight,
Nor leave one ray of higher light,
That on man's pilgrimage may shine
And lead his soul to spheres divine ?

With firm resolve your bosoms nerve,
The God of right alone to serve ;
Speech, thought and act to regulate,
By what His perfect laws dictate ;
Nor from His sanctuary stray
By worldly idols lured away.

VII. God's Mercy Our Refuge.

III.

Enter not into judgment with Thy servant ; for in
Thy sight shall no man living be justified. — *Psalm*
cxliii. 2.

LET nothing hinder thee to pay thy vow in due time,
and wait not until death to be justified.

From morning until evening the time changeth and
all things are speedy before the Lord.

SUN AND SHIELD.

Say not thou : It is through the Lord that I fell away.
—If thou wilt, thou shalt keep the Commandments;
and to perform faithfulness is of thine own good
pleasure.

He hath set fire and water before thee ; thou shalt
stretch forth thy hand unto whichsoever thou wilt.

Bind not one sin upon another, for in none thou shalt
remain unpunished.

Who will purify him that sinneth against his own
soul ? and who will honor him that dishonoreth his own
life ?

The mercy of man is upon his neighbor ; but the
mercy of the Lord is upon all flesh, reproving and
chastening, and teaching and bringing again what was
lost as a shepard doth his flock. ECCLESIASTICUS.

EO, Thou hast set before Thine eyes
Our misdeeds and our errors ;
Our secret sins from darkness rise,
With their awakening terrors ;
Who can abide the trying hour ?
Or who escape Thine arm of power ?
We flee unto Thy mercy.

VIII. Forgiveness to the Forgiving.

IV.

Wherefore doth a living man complain, a man for
the punishment of his sins ? Let us search and try
our ways and turn again unto the Lord.—*Lamenta-*
tions iii. 39. 40.

SUN AND SHIELD.

ALL wisdom is with the fear of the Lord and the doing of the law.

The knowledge of wickedness is not wisdom and the prudence of sinners is not counsel.

Better is one that hath small understanding and feareth God than one that hath much prudence and transgresseth the law.

Forgive thy neighbor the hurt that he hath done thee and then thy sins shall be pardoned when thou prayest. Man cherisheth anger against man and doth he seek healing from the Lord? Upon a man like himself he hath no mercy and doth he make supplication for his sins? He being flesh nourisheth wrath, who shall make atonement for his sins? Remember thy last end and cease from enmity. Remember corruption and death and abide in the Commandments. Remember the Commandments and be not wroth with thy neighbor; and remember the covenant of the Highest and wink at ignorance.

ECCLESIASTICUS.

HATH my heart been wavering long?
Have I dallied oft with wrong?

Now, at last, I firmly say:

All my will to Thee I give,

Only to my God to live,

And to serve Him day and night.

IX.

Divine Judgment.

V.

What is man that Thou shouldest magnify him?
and that Thou shouldest set Thy heart upon him?
and that Thou shouldest visit him every morning and
try him every moment?—*Job vii. 17, 18.*

IS there but one day of judgment? Why, for us every day is a day of judgment—every day is a Dies Iræ and writes its irrevocable edict in the flames of the West. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corners of your streets; we are in the midst of judgment—the insects that we crush are our judges—the moments we fret away are our judges, the elements that feed us judge us as they minister—and the pleasures that deceive us judge us as we indulge.

J. RUSKIN.

Secure a good name to thyself by living virtuously and humbly; but let this good name be nursed abroad, and never be brought home to look upon it: let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory, and thy neighbor more advantage. Let thy face, like Moses, shine to others, but make no looking-glass for thyself.

JEREMY TAYLOR.

SUN AND SHIELD.

NO action, whether foul or fair,
Is ever done but leaves somewhere
A record written with fingers ghostly,
As a blessing or curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it, till at length
The wrongs of ages are redressed
And the justice of God made manifest.

X. *The Sinner's Self-Saving.*

VI.

If thou return to the Almighty, thou shalt be built
up; thou shalt put away iniquity from thy tabernacles.
—*Job xxii. 23.*

NEVER reproach a man with the sins of which he
has repented. God hears graciously the prayers
of him who receives the penitents and guards them from
temptation.

Brethren, Holy Writ does not say: "and God saw the
sackcloth and the ashes of the people of Niniveh" and,
therefore, spared them, but God saw their works that
they turned from the evil way and from the violence
that was in their hands.

Brethren, be exhorted to show mercy one to the other,
and practice charity towards the poor so that you may
find mercy in Heaven.

The gates of Repentance are never closed, for God

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desires that the sinner shall return and live, nay, waits for his coming until the day of his death.

Great is the power of Repentance; for it restores health to the world, hastens the redemption, brings man nearer to God, saves whole bodies as well as individuals from the evil fruits of their evil deeds and prolongs the life of man.

THE PHARISEES.

PENITENCE! to virtue near allied,
Thou canst new joys e'en to the blest impart;
The listening angels lay their harps aside
To hear the music of thy contrite heart;
And Heaven itself wears a more radiant face,
When charity presents thee to the throne of grace.

XI. Sojourners Only Like Our Fathers.

VII.

I am a stranger and sojourner with Thee, O God,
as all my fathers were.—*Psalms xxxix. 12.*

I WOULD have every one consider that he is in this life nothing more than a passenger, and that he is not to set up his rest here, but to keep an attentive eye upon that state of being to which he approaches every moment, and which will be for ever fixed and permanent. This single consideration would be sufficient to extinguish the bitterness of hatred, the thirst of avarice and the cruelty of ambition. Antiphanes, a Greek poet, who lived a hundred years before Socrates, said: "Be

not grieved above measure for thy deceased friends. They are not dead, but have only finished the journey which it is necessary for every one of us to take. We ourselves must go to that great place of reception in which they are, all of them, assembled, and, in this general rendezvous of mankind live together in another state of being.”

ADDISON.

FOR sin is handled, truth I say
In words and doings every day;
But another handling there should be:
From sin by shrift to make thee free
Handle thy sin in fear and dread,
Or nought but pain will be thy need;
Handle thy sins, and well them weigh,
How they foredo each godly way.
Handle them so to rise from all
That after none may make thee fall.

XII. Spiritual Half-Heartedness.

VIII.

With my whole heart have I sought Thee; O let me not wander from Thy Commandments. I will delight myself in Thy statutes; I will not forget Thy word.—*Psalms cxix. 10, 16.*

A SINGLE sin, however apparently trifling, however hidden in some obscure corner of our consciousness,—*a sin which we do not intend to renounce*,—is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not

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entirely kind and loving, habits not spotlessly chaste and temperate,—any of these are impassable obstacles. If we know of a kind act which we might, but do not intend to, perform,—if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.

F. P. COBBE.

ONE building and another pulling down,
What profit have they had but toil ?
One praying and another cursing,
Whose voice will the Lord listen to ?
He that washeth himself after touching a dead body,
And toucheth it again,
What profit hath he in his washing ?
Even so a man fasting for his sins,
And going again, and doing the same,
Who will listen to his prayer,
And what profit hath he in his humiliation ?

ECCLESIASTICUS.

PROMISES in sorrow made
Left, alas, too long unpaid ;
Fervent wishes, earnest thought
Never into actions wrought.
Long withheld, we now restore them,
On Thy holy altar pour them ;
There in trembling faith to leave them
We present them, God receive them.

XIII.

The Day of Atonement.

This shall be unto you a Sabbath of Sabbaths,
when ye shall humble your souls.—*Leviticus xvi. 31.*

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THIS is the true atonement for our sins; and the word assures us that "a contrite spirit the Lord will not reject." A glance upon our past life suffices to bring the blush of shame upon our cheeks. How imperfect it all looks; how fragmentary the best we achieved and how inadequate compared with the fine resolutions we have formed! What poor use we made of the opportunities that God has placed in our way; how small our improvements, if we accomplished any at all! Our spirit seems ever in revolt against God as though He always wronged us, when our hopes are not fulfilled and things do not go just as we wanted them to go! How hard-hearted, how selfish, how proud, how impatient, how unforgiving, how discontented, aye, how cruel we can be at times, can be and are, and, sad to think, shall be again despite our confessions, despite our vows, despite our remorse; we should not even dare to offer our humiliation as an atonement did we not, at the same time, dare to hope that God will help us in our weakness, if only we are instant in prayer and set Him always before our eyes. Let me do this from this day forward, till the heart shall be satisfied of His eternal goodness. G. G.

LONG did I toil and knew no earthly rest;
Far did I rove, and found no certain home.
At last I found them in His sheltering breast,
Who ope's His arms and bids the weary come;
With Him I found a home, a rest divine,
And I since then am His and He is mine.

XIV.

Reconciliation.

Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live?—*Ezekiel xviii. 23.*

WHAT can there be in our reconciliation to God that is so hard that it requires, if I may use the expression, such a complicated apparatus of dogma and ceremonial? Why, the desire, if real, is half of the fulfillment; God is not a God of conditions and stipulations; else were he no God of mercy at all. He would, in levying a tax, merely grant what is the penitent's due. Who will gainsay Shakespeare when he declares:

The quality of mercy is not strained:
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest—
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown.

In the mouth of the prophets no cry is heard oftener than the call: Return, return; repent and live! Can such an invitation come from one who makes the road of the sinner hardest when he is inclined to be reconciled and accepted again? No, it is not so difficult to be reconciled to God! not half as difficult as to man, and it is here where we need much training, much discipline, much practice, much self-conquest; ay, and the strength of a deeper faith than is required for being reconciled to God.

G. G.

SUN AND SHIELD.

THY faithful servant, Lord, doth yearn
For Thy consoling grace ;
Spread over him its healing wing,
His guilt do Thou efface.

XV.

Festivals of Rejoicing.

Thou shalt rejoice in thy feast, thou and thy son,
and thy daughter, thy man-servant and thy maid-
servant, and the Levite, the stranger, and the father-
less, and the widow that are within thy gates. —

Deuteronomy xvi. 14.

DO not go back to monkish days and take on ascetic ideas of religion. If you will go back, go to Jewish times, where men worshipped largely in festivities; where, when they came to the temple, they came with such outbursts of pleasure, such uproarious rejoicings, that the writers, who described the tumult which prevailed on such occasions, spoke of it as the sounds of mighty thunderings and the voice of many waters. The Jews were cheerful. They had not much mirth, but they had great hilarity. The Old Testament is full of cheerfulness, of buoyancy and commands to it.

HENRY W. BEECHER.

All godlike things are joyous. They inherit joy by their own right. They sing songs in the soul even amidst the agonies of nature. There is no making them otherwise than joyous. They have touched God, and so they carry with them an irresistible gladness

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everywhere. They have an unquenchable sunshine of their own, which the surrounding darkness only makes more startlingly bright. F. W. FABER.

Ⓐ DEITY believed, is joy begun;
A Deity adored, is joy advanced;
A Deity beloved, is joy matured.
Each branch of piety delight inspires.

XVI. Feast of Tabernacles.

I.

Palms.

And he carved all the walls of the house round about with carved figures of Cherubim and palm-trees and open flowers, within and without.—*I. Kings vi.*
29.

Ⓐ LMIGHTY God! when round Thy shrine
The palm-tree's waving branch we twine,
(Emblem of life's eternal ray
And love that fadeth not away);
We bless the flowers, adorned all,
We bless the leaves that never fall,
And hopeful say: In Eden thus
The tree of life may flower for us.

The joy in God is your strength.—*Nehemiah.*

Give not thy soul over to sorrow and afflict not thyself in thine own counsel. Gladness of heart is the life of man, and the joyfulness of a man is his length of days. Care bringeth on old age before the time.

SUN AND SHIELD.

The soul of man should be as a glittering mirror; when there is rust on the mirror the face is not reflected by it. So when there is sin in the man he cannot see God.

WISDOM OF SOLOMON.

TAKE Joy home,
And make a place in thine own heart for her,
And give her time to grow, and cherish her!
Then will she come and often sing to thee
When thou art working in the furrows! ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

XVII.

Continuation.

II.

Make us rejoice according to the days wherein we have been afflicted and the years wherein we have seen trouble.—*Psalms xc. 15.*

IT is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world—it is possible still to cling to the conviction of God's merciful purpose toward His creatures, of His parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished

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energy, to give up our wills when we cannot rejoice under God's mysterious providence. In this patient, though uncheered, obedience, we become prepared for light. The soul gathers force.

WILLIAM E. CHANNING.

For the wise, the remedy for their errors is reparation, not regret. Regret consumes the heart, but the effort to make good an error fills it with a noble pride. In ancient Egypt regret was numbered among the forty-two deadly sins. One of the principal Commandments is: Thou shalt not consume thy heart.

ANON.

The human heart is like a millstone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away.

MARTIN LUTHER.

XVIII.

Continuation.

III.

I will praise Thee, O Lord, with my whole heart;
I will show forth all Thy marvelous works. I will be
glad and rejoice in Thee, I will sing praise to Thy
name, O Thou most high.—*Psalms ix. 1, 2.*

THE Divine Law, perfect in every respect, is to lead us to perfection, as one who knew testifies.

SUN AND SHIELD.

“The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple.” But this same Divine Law never recommends self-mortification; on the contrary, it aims at inducing man to live by nature’s laws and to keep to the golden mean, so that he may eat and drink and love in moderation, do right and justice, and live in the society of his fellow-men. He is nowhere told to retire to dens, mountains or deserts, to wear hair garments on his naked body, or to afflict it otherwise. And so we find that the Lord replies, through His prophet, to those who ask, whether they shall keep the fast-day of the fifth month or not. “When ye fasted and mourned in the fifth and seventh month, even those seventy years, did you at all fast unto me, even to me? And when ye did eat and when ye did drink, did ye not eat for yourselves and drink for yourselves?” And again: “The fasts shall be to the house of Judah joy and gladness and cheerful feasts; therefore love truth and peace.” Understand now that by “Truth,” is intended, intellectual perfection and by “Peace,” moral conduct by which peace is secured in the world.

MOSES MAIMONIDES.

HAVE hope! though clouds environ round
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but has its morn.

XIX.

Continuation.

IV.

Only fear ye the Lord, and serve Him in truth with all your heart; for consider what great things He hath done for you.—*I. Samuel xii. 24.*

CHILDREN of Israel, there is but one source of happiness for all mankind—the favor of God, for He alone is able to give good things to those that deserve them and to deprive those of them that sin against Him. . . . Virtue itself is indeed the oldest and first of blessings, and bestows abundance of other blessings afterwards, so that your exercise of virtue towards other men will make your own lives happy and render you more glorious than other nations and secure you an undisputed reputation with posterity.

FLAVIUS JOSEPHUS.

The name of God must be so holy to us that we should never blaspheme anything others call sacred, although we know that they are a prey to error; moreover, as those whom we offend will naturally retaliate by blaspheming our God, it is *we* who cause His name to be desecrated amongst the nations.

PHILO JUDÆUS.

ONE by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee
Learn thou first what these can teach.

SUN AND SHIELD

One by one bright gifts of heaven,
Joys are sent thee here below ;
Take them readily when given,
Ready, too, to let them go.

XX.

Continuation.

V.

Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.—*Ecclesiasticus*.

GOD of my fathers and Lord of mercy who hast made all things with Thy word, and ordained man through Thy wisdom, that he should have dominion over the creatures Thou hast made, and order the world according to equity and righteousness and execute judgment with an upright heart: Give me wisdom and reject me not from among Thy children. For I, Thy servant and son of Thy handmaid, am weak and of short time and too young for the understanding of judgment and of laws. For, if a man be never so perfect among the children of men, yet, if Thy wisdom be not with him, he shall be nothing regarded. . . . What man is he that can know the counsel of God? or who can think what the will of the Lord is? The thoughts of man are feeble and vacillating and our devices are uncertain. For the corruptible body presseth down the soul and the earthly tabernacle weigheth down the mind that museth on many things. Thy counsel,

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who hath known, except Thou give wisdom and send Thy holy spirit from above? So the ways of them that lived on earth were reformed and men were taught the things that were pleasing unto Thee and were saved through wisdom. THE WISDOM OF SOLOMON.

Anybody who is as wise as a serpent can afford to be as harmless as a dove.—*Josh Billings.*

A wise man gets learning of those who have none of their own.—*Scottish Proverb.*

It is better to sit in prison with a wise man than in paradise with a fool.—*Russian Proverb.*

XXI.

Continuation.

VI.

He that planted the ear, shall He not hear?
He that formed the eye, shall He not see?

—*Psalms xciv. 9.*

NOW shall we praise the Uprearer of the realm
Of the high heaven, and the Maker's might,
And His mind's wisdom, Father of the world;
Yea, of all wondrous workings He has set
The first forthcomings—Lord for evermore!
He for earth's children roofed the round of heaven,
And laid this lower earth, Holy in all,
Guardian of men, great God for evermore.

CAEDMON.

SUN AND SHIELD.

Thy heaven on which 'tis bliss to look
Shall be my pure and shining book,
Where I shall read in words of flame
The glories of Thy wondrous name.

There's nothing bright, above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of Thy Deity.

There's nothing dark, below, above,
But in its gloom I trace Thy love,
And meekly wait that moment, when
Thy touch shall turn all bright again.

THOMAS MOORE.

The Power that develops life and love in human hearts is itself life and love and an infinite heart. There is an ear that hears and a tenderness that pities. I know no modern knowledge that forbids this faith. . . . her does it seem to me a necessity of all we know. . . . Above our troubled waking and our troubled sleep alike watches our Father and our Mother — God! — *Minot J. Savage.*

XXII.

The Closing Festival.

Sb'mini Htserehb.

And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days; and they shall show thee the sentence of judgment.—
Deuteronomy xvii. 9.

SUN AND SHIELD.

JUDAISM is essentially a religion of life. Its end is moral perfection and the elevation of mankind to all that is holy and pure—to God. Its mission is the universal acknowledgment of the unity of the Supreme Being and the union of all God's children in a common bond of brotherhood. It is no sectarian, no national religion. It was not vouchsafed to Israel for the happiness of the few merely, to the exclusion of the many. It promulgates no principles which have not for their aim the permanent welfare of the human race. It is truly the religion of the world, imparted to Israel only that, through their instrumentality, mankind may acquire religious truth and thus become good and happy. In diffusing the blessings of their mission, then, it is clearly the duty of Israel to abandon every doctrine, every idea, every custom, every form which may tend to obscure the true beauties of their hallowed faith. The principles of religion alone are eternal. They proceed from God and must be as immutable as Himself. Not so is it with the form. Religion being life, lives with man and is a portion of his nature ; hence the external aids to religion, the forms, the ceremonies must be adapted to the requirements of man, as these vary according to the exigencies of time, place and circumstances.

RAPHAEL D'C. LEWIN.

WHEN Thee in all discerning
In sorrow, as in joy,
We see hope's beacon burning,
Find peace without alloy.

SUN AND SHIELD.

Then are we at the fountain
On life's transfigured mountain
And nought can there annoy.

XXIII.

Chanuka.

Feast of the Maccabees.

This is the word of the Lord unto Zerubbabel,
saying: Not by host nor by might (is liberty gotten),
but by my spirit.—*Zechariah iv. 6.*

Rock of Ages, let our song
Praise Thy saving power;
Thou, amidst the raging foes,
Wast our shelt'ring tower.
Furious they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword,
When our own strength failed us.
Syria's king had in his pride
Boastful undertaken :
Judah's God shall be dethroned
And His law forsaken.
Fire and sword shall serve him ;
No resistance swerve him
From his bent,
No lament
Of the Jews unnerve him.

SUN AND SHIELD.

But he knew not yet that faith
Which is death-defying,
And, for victory, not on man,
But on God relying ;
See the few, the humble
Make the mighty stumble ;
And the yoke,
Stroke on stroke,
From the nation crumble.

Kindling new the holy lamps,
Priests, approved in suffering,
Purified the nation's shrine,
Brought to God their offering.
And His courts surrounding
Hear, in joy abounding,
Happy throngs
Chant their songs
With a mighty sounding!

Children of the Martyr-race,
Whether free or fettered,
Wake the echoes of those songs
Where ye may be scattered :
Yours the message cheering,
That the time is nearing
Which shall see
All men free,
Tyrants disappearing.

G. G.

SUN AND SHIELD.

XXIV.

Passover.

I.

And the Lord spake to Moses : Go unto Pharaoh
and speak to him : Let my people go free, that they
may serve me.—*Exodus viii. 1.*

AMERICA, to my mind, the first country where the oppressed of every land found a home, was the great civil organization that regarded it to be her mission to uplift all men to the dignity of self-government and to implant in their hearts a profound love and reverence for law and order; for America trusted the people who, when educated, would see their true happiness to lie in industrial and peaceable pursuits. It seemed to me that America had made a mighty departure from what ruled in the civilized nations of Europe, where the few were rich and powerful, the many poor and dependent, and had established herself upon that principle which lies at the foundation of all true national greatness—the equality of man.

FATHER SYLVESTER MALONE.

ANCIENT MELODY.

GOD of Might,
God of Right,
Thee we give all glory!
Thine the praise
In our days
(As in ages hoary),
When we hear,
Year by year,
Our redemption's story.

SUN AND SHIELD.

Now as erst,
When Thou first
 Mad'st the proclamation,
Warning loud
Ev'ry proud,
 Ev'ry tyrant nation,
We Thy fame
Still proclaim,
 God of our salvation.

G. G.

XXV.

Continuation.

II.

Keeping the law is multiplying offerings, and taking heed to the Commandments, is offering a peace-offering. He that requiteth a good turn offereth fine flour, and he that giveth alms a thank-offering. To depart from unrighteousness is a propitiation.—*Ecclesiasticus*.

ALL would be in vain were my life not devoted to the interest of my fellow-men. No matter how the priest may regard all other considerations, here is one he cannot ignore without losing his lawful standing before God and men. It is to treat with all men on just and fair principles; to know them only as they are, men endowed by their Creator with attributes of wonderful power and greatness that lift us all to the very throne of God. Truly, in God we live and move and

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have our being. And when men realize this truth and see its application, they must logically be drawn to Him whom they see, man, and to Him whom they do not see, save in His creatures, and warmed into love and praise of His sacred majesty. I have done in my sphere of life all I could to help the individual, irrespective of nationality or creed or color.

FATHER SYLVESTER MALONE.

AND thus to heaven our pleading accents call,
May wrong and strife among us disappear,
And when their sacred rights are given to all,
May truth and love lead in a golden year.

XXVI.

Continuation.

III.

Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength.—*I. Samuel ii. 3, 4.*

LET one resolution be mine. Whatsoever else thou putttest on, be thou, O my soul, clothed with humility. Whatever else thou wearest, let this be the garment which wraps thee from head to foot, the nearest and closest of all. Exchange thou this for no other, though, to use the language of an Eastern Sage, the mantle of chosroes were offered thee in its stead.

RICHARD CH. TRENCH.

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No man had ever a point of pride that was not injurious to him. The stag in the fable admired his horns and blamed his feet, but when the hunter came, his feet saved him, and, afterwards caught in the thicket, his horns destroyed him. EMERSON.

I am a man and I deem nothing human alien to me. TERENCE.

The Church-Father Augustine relates that when these words were first heard from the stage, the audience, though many of them rude and ignorant, broke out into thunders of applause.

FATHER and Helper! plant within each bosom
The seeds of holiness, and bid them blossom
In fragrance and in beauty bright and vernal,
And spring eternal.

Then place them in Thine everlasting gardens,
Where angels walk, and seraphs are the wardens;
Where every flower, escaped through death's dark portal,
Becomes immortal,

XXVII.

Spring-Time.

IV.

Observe the month of AbeeB (Spring) and keep the Passover unto the Lord; for in the month of AbeeB the Lord God brought thee forth out of Egypt by night.—*Deuteronomy xvi. 1.*

SUN AND SHIELD.

THRICE blessed Spring ! thou bearest gifts divine,
Sunshine and song and fragrance, all are thine.

Nor unto earth alone,—
Thou hast a blessing for the human heart,
Balm for its wounds, and healing for its smart,
Telling of winter flown;
And bringing hope upon thy rainbow wing,
Type of eternal life—thrice blessed Spring !

WILLIAM H. BURLEIGH.

When, after a long, frigid, barren winter, the spring comes and loves the earth a little while, how wondrous is the change that takes place ! When the month of May comes and sits upon the North as a bird upon her nest, there comes forth from under its feathers sounds of new life; the forest echoes with the voices of joyous songsters ; the roots start ; the grass grows ; the air smells sweet ; all things are full of richness and beauty. Just so it is when spring comes to the soul—when the heart is touched with the power of love. How instantly, under such circumstances, does there grow up beauty, and fitness, and satisfaction ! When it is human heart that touches human heart, what a wondrous spring it brings ! But, oh, when it is the heart of God that brings spring to our hearts; when it is the heart of God that sets every root, and every bud, and every leaf in us a-growing, how wondrous is the beauty that is evoked ! how wondrous is the promise of fruit that is held out !

HENRY W. BEECHER.

SUN AND SHIELD

THE blue sky is the temple's arch,
Its transept, earth and air ;
The music of its starry march
The chorus of a prayer.
So nature keeps the reverend frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

XXVIII.

Continuation.

V.

Behold, all souls are mine ; as the soul of the father, so also the soul of the son. The soul that sinneth, it shall die.—*Ezekiel xviii. 4.*

I WILL look upon the whole world as my country, and upon God as both the witness and judge of my actions. I will live and die with this testimony—that I never invaded another man's freedom and that I preserved my own.

SENECA.

God, who creates and inspires men, willed that they should be equal. He made them all capable of wisdom ; He imposed the same laws upon all and He has promised immortality to all. As He furnished food for all and gives the sweet repose of sleep to all, so does He give capacity for virtue to all. With Him no one is a slave and no one is master. He is the Father of all, and we are all, by equal right, His children.

LACTANTIUS.

SUN AND SHIELD.

SAVE us from misguided zeal,
Save us from unholy strife,
From the sin that dares lay hand
On the soul's godhidden life.

Save us from the ancient curse
Of the tyrant's iron rod,
That, as freemen, we may bend
To Thy yoke, O righteous God.

Gladsome songs shall hail Thy name
From a people, wholly Thine,
And the incense of Thy praise
Rise from ev'ry inward shrine.

G. G.

XXIX.

Continuation.

VI.

Remember this and show yourselves men. . . .

Remember the former things of old. . . .

My counsel shall stand and I will do all my pleasure.—*Isaiah xlv. 8, 10.*

WILL any say: The prophetic vision of Israel has been hopelessly mixed with folly and bigotry: the angel of progress has no message for Judaism!—it is a half-buried city for the paid workers to lay open—the waters are rushing by it as a forsaken field? I say that the strongest principle of growth lies in human choice. . . . The Nile overflowed and rushed on—

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ward; the Egyptian could not close the overflow, but he chose to work and make channels for the fructifying waters, and Egypt became the land of corn. Shall man, whose soul is set in the royalty of discernment and resolve, deny his rank, and say: I am an onlooker, ask no choice of purpose of me? The divine principle of our race is action, choice, resolved memory. Let us will our own better future and the better future of the world. The vision is there, it will be fulfilled.

FROM "DANIEL DERONDA" BY GEORGE ELIOT.

ONCE the morning's earliest light
Brought Thy mercy to my sight,
And my wakeful song was heard
Later than the evening bird;
Hast Thou all my prayers forgot?
Dost Thou scorn or hear them not?
Why, my soul, art thou perplexed?
Why with faithless trouble vexed?
Hope in God, whose saving name
Thou shalt joyfully proclaim;
When His countenance shall shine
Through the clouds that darken thine.

XXX.

Continuation.

VII.

For thus hath the Lord said unto me: Go, set a watchman, let him declare what he seeth. . . .
And he cried: My Lord, I stand continually upon the watch-tower in the daytime, and I am set in my ward whole nights.—*Isaiah xxi. 6, 8.*

SUN AND SHIELD.

STANDING here as this day's sentries,
Set to watch our little time,
Let us hear the past and future
Calling us to deeds sublime.
Children of heroic fathers,
We the future's sires must be;
And the coming generations
Look to us to make them free.

Let us hold our lines not only,—
Hear the order to advance!
Grasp the shield of Faith not only,—
Lift on high Truth's flaming lance!
Fight for every hope that's human,
Fight to shatter every chain,
Fight till every man and woman
Owneth heart and soul and brain.

By the Ancient's long endeavor,
By the Honorable's fame,
By our race and by our country,
By each high and noble name,
By the God of hosts who leads us,
By the future's dawning light,
Swear to stand and swear to struggle
Till earth's might shall mean its right!

MINOT J. SAVAGE.

When you are in a cause, see if, when you sound it,
it touches the bottom—God Almighty; and if you find

SUN AND SHIELD.

a truth, as everlasting as God, stand by it, talk of it; and if men would muzzle you, talk on. Talk living and die talking, and make other men talk. There is harm that can come from talking of things that ought not to be harmed. The only risk is in reticence—in guilty silence.

HENRY W. BEECHER.

XXXI.

Shabuoth.

Feast of the Revelation.

O ye that love the Eternal, see that ye hate the thing that is evil; to him that ordereth his conversation right, shall be shown the salvation of God.

THE whole history of the world to this day is in truth one continual establishing of this Old Testament Revelation. And whether we consider it in respect to human affairs at large or in respect to individual happiness, in either case its importance is so immense that the people to whom it was given and whose record is in the Bible, deserve fully to be singled out as the Bible singles them. For while other nations had the misleading idea that this or that, other than righteousness, is saving, and it is not; that this or that, other than conduct, brings happiness, and it does not—Israel had the true idea that *Righteousness* is saving and that to conduct belongs happiness. Nor let it be said that other nations, too, had at least something of

SUN AND SHIELD.

this idea. They had, but they were not possessed with it; and to feel it enough, to make the world feel it, it was necessary to be possessed with it. . . . This is why the testimonies of righteousness are Israel's heritage for ever; they were *the very* joy of his heart. Herein Israel stood alone, the friend and elect of the eternal.

MATTHEW ARNOLD:

THY word a wondrous guiding star
On pilgrim hearts doth rise,
Leads to their Lord who dwells afar
And makes the simple wise.
Let not its light
E'er sink in night,
But still in every spirit shine
That none may miss Thy light divine.

XXXII.

Confirmation.

Neither with you only do I make this covenant
and this oath; but with him that standeth here with
us this day before the Lord, our God, and also with
him that is not here with us this day.—*Deuteronomy*
xxix. 14, 15.

WORD! from pole to pole rebounding
Tidings of Thy name are sounding;
Splendors bright
Praise Thy might,
High in heaven's tent unfurled.
Spheres along
Soundeth song,
Praising Thee from world to world.

SUN AND SHIELD.

More than songs of spheres, yea even
More than praises sung in heaven,

 Thee as sole

 God extol

Children, pure and guileless now,

 Thee they all

 Father call

And to praise Thee ever vow.

Hearken then this day with pleasure

To our children's lisping measure,

 As like birds

 Heavenwards

Soar their hearts from earth's chains free;

 And each breast,

 Glad and blest,

Offers joyful prayers to Thee.

And thus, to Thy heights ascending,

Let our humble pleas be wending;

 Hear, O hear,

 As we near,

To our prayers fulfillment grant;

 We would fain

 Blessings gain

For faith's holy covenant.

(Tr.) ADDIE FUNK.

O give me Samuel's ear,

The open ear, o Lord,

SUN AND SHIELD.

Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And so obey Thee, first of all.

O give me Samuel's heart,
A lowly heart that waits,
Where in Thy home Thou art,
Or watches at Thy gates,
By day and night, a heart that still,
Moves at the breathing of Thy will.

O give me Samuel's mind,
His sweet, un murmuring faith,
Obedient and resigned
To Thee in life and death;
That I may read with childlike eyes
Truths that make the simple wise.

(Slightly changed.) J. D. BOSTHWICK.

XXXIII.

Ṭīṣḥa B'Ṭāḥ.

Mourning for Zion.

Comfort ye, comfort ye, my people, saith the Lord.
—*Isaiah xl. 1.*

SHALL I sorrow, oh, desolate city,
For thy beauty and glory o'erthrown?
Shall I sing the dread day of destruction,
When thy sins thou didst dearly atone?

SUN AND SHIELD.

When the shrieks of the daughters of Zion
Sad echoed the shouts of the foe;
And thy streets, ravished city, ran crimson
With the blood of thy sons, lying low?

Or, shall I rejoice in the beauty
And glory again to be thine,
When thy youth's loving bridegroom shall ransom
His promise of comfort divine?—
When the rites of thy temple new builded
With God shall find grace as of old,
And monarchs shall hasten with offerings
Of incense, and jewels, and gold?

My thoughts on this day of sad memories
Turn not back to the past in despair,
But forward in hope, to the future
Where visions of glory shine fair!
When I read in the book of the prophet
Who voiced fallen Zion's distress—
I seek not alone words of grieving
But those rarer that comfort and bless.
(*Sel.*) SOLOMON SOLIS-COHEN.

And thou, O Israel, shalt swear: The Lord liveth,
in truth, in judgment, and in righteousness; and the
nations shall bless themselves in God, and in Him
shall they glory.—*Jeremiah iv. 2.*

The Community.

I will praise the Lord with my whole heart in the
assembly of the upright and in the congregation,—
Psalms cxi. 1

I. Religion and Public Morality.

Where there is no vision of the guiding Seer, the people become unrestrained; if they keep the law, it will be well with them.—*Proverbs xxix. 18.*

OF all the dispositions and habits which lead to political prosperity, religion and morality are the indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert those pillars of human happiness, those firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let us, with caution, indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience, both, forbid us to expect that national morality can prevail in exclusion of religious principle.

WASHINGTON'S FAREWELL ADDRESS.

FROM every doubt and fear, O Lord,
In mercy set us free,
While in the confidence of prayer
Our hearts draw near to Thee.

SUN AND SHIELD.

In all our trials, struggles, joys,
Teach us Thy love to see ;
Which, by the discipline of life,
Would draw us unto Thee.

II. The Natural Directions of Charity.

Thou shalt not harden thy heart, nor shut thy hand from thy poor brother ; but thou shalt open thy hand wide unto him.—*Deuteronomy xv. 7, 8.*

NOTHING seems much clearer than the natural direction of charity. Would we all but relieve, according to the measure of our means, those objects immediately within the range of our personal knowledge, how much of the worst evil of poverty might be alleviated ! Very poor people who are known to us to have been honest and industrious, when industry was in their power, have a claim on us, founded on our knowledge and on neighborhood, things which have in themselves something sacred and endearing to every good heart. One cannot, surely, always pass by the lone wayside beggar without occasionally giving him an alms. Old, careworn, pale, drooping and emaciated creatures, who pass us by without looking beseechingly at us, or even lifting up their eyes from the ground, cannot often be met with without exciting an interest in us for their silent and unobtrusive sufferings or privations. . . . These are duties all men owe to distress, they are easily discharged ; and even such tender mercies are twice blessed.

T. CHALMERS.

SUN AND SHIELD.

HAD I the tongues of Greeks and Jews
And nobler speech than angels use,
If love be absent, I am found
Like tinkling brass, an empty sound.

III. Say-Well and Do-Well.

Be not hasty in thy tongue, and in thy deeds—
slack and remiss.—*Ecclesiasticus v. 2.*

Say-well and do-well, they are things twain;
Thrice happy is he in whom both reign.

Say-well is ruled by man some deal;
Do-well doth wholly to God appeal.
Say-well saith goodly, and doth many please;
Do-well liveth godly and doth the world ease

Say-well doth many to God's word cleave,
But for lack of Do-well they quickly leave.
If Say-well and Do-well were joined in a frame,
All were won, all were done, got were the game.

Say-well in hand doth many things take,
Do-well an end of them doth make;
Where Say-well with many is quite downcast,
Do-well is trusty and will stand fast.

Say-well in danger of death is cold;
Do-well is earnest and wondrous bold;
Where Say-well for shame shall hide his face,
Do-well shall triumph in every place.

ANON.

IV. The Oneness of Human Aspirations.

O praise the Lord, all ye nations, praise Him all ye people. For His merciful kindness is great towards us, and the faithfulness of the Lord endureth for ever.
—*Psalms cxvii.*

I HAVE wandered quite away from my intention, which was to show the place of hymns in the great religions since Moses sang and the redeemed people responded and Miriam led the maiden chorus and dances, with her jingling timbrel, on the shores of the Red Sea.

“In hymns, on earth, the saints are one.” Montgomery said that about prayer, and, at bottom, it is so. But it is surely so in hymns. Most of our difficulties about religion are born in the head, I mean the skull with its eyes and ears. The difficulties are of earth, earthy. Probably most Christians, if they could drop the clay, would see at once that they are all meaning about the same thing, and would be much ashamed of what they often thought they meant.

CHARLES H. HALL.

LET the people praise the Lord !
Let Thy love on all be poured ;
Let awakened nations sing
Glory to their heavenly King ;
At Thy feet their tribute pay,
And Thy holy will obey.

V.

The Safety of Humility.

The meek shall increase their joy in the Lord, and the lowly among men shall rejoice in the Holy One of Israel—*Isaiah xxix. 19.*

HE that is humble-minded hastens to serve God, but he never boasts of it; neither does he despise the least part of what appertains to God's service, whilst the proud one delays his religious duties. Be, therefore, mindful thou place humility before thine eyes; strive continually to acquire it, implore God's help thereto, and beg Him to lead thee to it in order to perform His will, and He will set thee in the right path thereto, and make thy way plain before thee, as we Israelites are praying daily: "O, my God, guard my tongue from evil, and my lips from speaking guile; and to such as curse me, let my soul be dumb, yea, let my soul be unto all as dust." Beware of the thoughts of thy heart and of the temptations into which arrogance and ambition may lead thee. God has, in His Word, shown us the way to this grace in the prayer: Two things have I required of Thee, O God. Remove far from me vanity and lies . . . lest I be full and deny Thee and say: who is the Lord? or lest I steal or take the name of God in vain.

BACHIAH IB'N PAKUDAH,

XI. Century.

WHEN all is done, learn this, my son :
Not friend nor skill, nor wit nor will,
Nor ship nor clod, but only God
Doth all in all.

SUN AND SHIELD.

Man taketh the pain, God giveth gain;
Man doth his best, God giveth rest;
Man well intends, God plenty sends
Else want he shall.

VI.

Soul : Sanity.

They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him.—*Psalm xlix. 6, 7.*

BET thyself the love of thy congregation and bow thy head before the great one in learning and piety.

Deliver him that suffereth wrong from the hand of his oppressor, and be not faint-hearted when thou sittest in judgment.

Watch thine opportunity. but beware of being drawn into evil ways.

Never be ruled by false shame when it concerns the well-being of thy soul; for there is a shame that bringeth sin, and there is a shame which is both, grace and glory.

Consider no person against thy soul, and let respect of no one cause thee to fall

In no wise speak against the truth; be not ashamed to confess thy sins. Make not thyself an underling to a foolish man.

Strive for truth unto death and the Lord will fight for thee.

ECCLESIASTICUS.

SUN AND SHIELD.

For what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? NEW TESTAMENT.

ENOUGH, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower
We feel that we are greater than we know.

VII. *Serving God—Practical Religion.*

Thou art the rock of our lives, the shield of our salvation, through every generation. We praise Thee for our lives which are committed unto Thy hand, and for our souls which are in Thy keeping, and for Thy wonders which are daily wrought for us. Thee will we serve and Thee alone worship.—*Hebrew Liturgy.*

SERVING of the Lord constitutes real personal religion—constant worship of the Holy God by much secret prayer, and by still more praise, the going out of our souls to Him in holy communion all the day through, whether our hands be busy or not, or our minds engaged in intellectual toil, or in lawful relaxation. It is the unceasing desire to do right, a vivid though not morbid dread of temptation, and most earnest aspiration to be made utterly sincere and truthful and trustworthy in one's very soul. I tell you

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honestly, I see no road but this which can lead us back again into the good old paths, in which the faithful of old time walked as they prayed, "Make in me a clean heart, O God, and renew a right spirit within me." "Search me, O God, and try the ground of my heart; prove me and examine my thoughts. Look well if there be any way of wickedness in me, and lead me in the way everlasting." For herein you get the best security for the outward service of God in the service of man. Cleanse the spring and the stream will be pure. Sanctify the heart and you make holy the life.

CHARLES VOYSEY.

○ FATHER, King, whose heavenly face
Shines serene on all Thy race,—
We Thy magnificence adore,
And Thy well-known aid implore;
Nor vainly for Thy help we call,
Nor can we want, for Thou art all.

EUPOLIS.

(Greek.)

VIII.

Suffill the Whole Law.

Thus saith the Lord of hosts: Put your burnt-offerings to your sacrifices and eat flesh; for I spake not unto your fathers . . . concerning offerings and sacrifices; but I commanded them: Obey my voice and I will be your God and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you.—*Jeremiah vii. 21, 23.*

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WE are somewhat disposed to commiserate the blinded Israelites and, in a semi-humble manner, but with great intensity of meaning, congratulate ourselves in our singular privileges. But we should give heed to one law that rules in all privileges, which is: that the possession of them always brings just so much responsibility, so that they who really have them, and appreciate them, are always *humbled* by them. And another rule holds good: One man with one talent may win heaven by it and another man with ten talents may lose it.

Jeremiah probably felt intensely the need of sacrifice and ordinances—the grand duty to keep all the law and fulfill it to the uttermost. But that very closeness and strictness of observance deepened in him the conviction of the purity and unity of the one great overmastering law, which is itself the reason for all others and in which all other laws end. “Obey my voice—walk in all my ways and I will be your God and I will heal you.”

CHARLES H. HALL.

WRITE Thy law upon my heart,
Inwardly abiding,
Make it of my life a part,
Still my footsteps guiding.
Till I in Thy courts appear
And to fall no longer fear.

IX. David and the Sweet Singers After Him.

Sing unto the Lord, O ye pious ones, and give thanks at the remembrance of His name . . .
to the end that my glory (my soul) may sing praise to Thee and not be silent. . . .—*Psalms xxx. 4, 12.*

THE world has been changed by David's harp. He rose, as the sweet psalmist of Israel, into the empyrean, and has given language and melody to all that is best and purest in human heart. He gave Nature a voice; all the waves of the sea and the great mountains and rushing winds are heard to praise God. He voiced the loftiest aspirations and added music to the wailings of a repentant race. He sang pastoral symphonies for those who wander in green pastures and by still waters, and songs of courage for those who are terrified by earthquakes and storms. He wailed for penitents and for people burdened with care, sorrow and disappointment. He fixed the gamut of Church song to the end of time, and touched notes so sublime, that smaller men have been ever since repeating them; notes which, if there be anything earthly which is immortal, will be carried by our souls into any world where we can ever breathe again. We thank God for him and for every sweet singer since, and for what they have done for us.

CHARLES H. HALL.

TRAVELLER, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;

SUN AND SHIELD.

Captive, in whose narrow cell
Sunshine has no leave to dwell;
Sailor, on the darkening sea—
Lift the heart and bend the knee!

X.

Words of Counsel.

Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in knowledge.—*Proverbs ix. 9.*

IT is not the place that honoreth the man, but the man that honoreth the place.

Do not consider thyself a giant, and thy neighbor small as a locust.

He who covets things that are not rightfully his, will not only be disappointed in his wish, but even lose the things that are rightfully his.

Let a man be yielding like the reed in the wind, not hard and unbending like the cedar; let him be the first to restrain his tongue in a dispute, the first also to forgive and to forget what was spoken hastily and in anger.

Even calumniators honor truth, knowing, as they do, that, unless they mix some truth with their falsehoods, they would never be believed at all.

He who listens to the talebearer and backbiter, shares his sin; for it is the willing ear that sets the tongue in motion.

He who takes no part in the sorrows and burdens of the community, will have no share in the joys and rewards when they come.

THE PHARISEES.

SUN AND SHIELD.

MY God, Thou art my glorious Sun
By whose bright beam I shine;
As Thou, Lord, ever art with me,
Let me be ever Thine.

Thou art my living fountain, Lord,
Whose streams on me do flow;
Myself I render unto Thee,
To whom myself I owe.

XI.

Disappointments.

Thou, O God, bringest down to the grave and
bringest up He bringeth low and lifteth
up.—*I. Samuel ii. 5, 6.*

AND a certain man found Joseph, and, behold, he
was wandering in the field, and the man asked
him, saying: What seekest thou? and he said: I seek
my brethren; tell me, I pray thee, where they feed their
flock.

Poor lad! brethren he sought, murderers he found.
What a picture of disappointment! what thoughts must
have crowded his brain when he lay bewildered in his
pit; and yet was this sinking into the depth the first
step to his rising, as he himself acknowledged to his
brothers: Ye meant it for evil, but God meant it for
good.

An Eastern saying affirms: The flames into which
Abraham was cast by Nimrod, according to tradition,
turned into beds of roses and jessamine.

SUN AND SHIELD.

It is not often that we find out at the beginning what God meant when He casts us into the pit of suffering; we must be content to know that He always means something, and what but final and lasting good can that be?
G. G.

KNOW well, my soul, God's hand controls
Whate'er thou fearest;
Round Him in calmest music rolls
Whate'er thou hearest.

What to thee is shadow, to Him is day,
And the end He knoweth,
And not on a blind and aimless way
The spirit goeth.

XII. God's Gift, the Spirit's Thrift.

Open Thou mine eyes, that I may behold wondrous things out of Thy Law.—*Psalms cxix. 18.*

Thy testimonies are my delight and my counselors.—*Psalms cxix. 24.*

READ and read again (the Bible), and do not despair of help to understand something of the will and mind of God, though you think they are fast locked up from you. Neither trouble your head though you have not commentaries and expositions; pray and read, and read and pray; for a little from God is better than a great deal from men; also what is from men is uncertain, and is often lost and tumbled over and over by men; but what is from God is fixed as a nail in a sure

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place. There is nothing that so abides with us as what we receive from God; things that we receive at God's hand come to us as things from the minting house, though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of Heaven upon them.

JOHN BUNYAN.

“**W**HAT is this that stirs within,
Loving goodness, hating sin,
Always craving to be blest,
Finding here below no rest?

“What is it? whither, whence,
This unsleeping, secret sense,
Seeking for its rest and food
In some hidden, untried good?

“’Tis the soul,—mysterious name,
Him it seeks from whom it came;
While I muse, I feel the fire
Burning on, and mounting higher.

“Onward, upward to Thy throne,
O Thou Infinite, Unknown!
Still it presseth, till it see
Thee in all, and all in Thee!”

XIII. How to Give and to Take Counsel.

Then I said: Wisdom is better than strength; nevertheless the poor man's wisdom is despised and his words are not heard. The words of the wise man are heard in quiet, more than the cry of him that ruleth among fools.—*Ecclesiastes ix. 16, 17.*

SUN AND SHIELD.

SPEAK, thou that art the elder, for it becometh thee, but let it be with sound knowledge; and hinder not music. Display not thy wisdom out of season. Sum up thy speech, many things in few words. Be as one that knoweth, yet holdeth his tongue. If thou be among great men, behave not as their equal. Before a shamefast man favor shall go forth, as lightning goes before thunder.

Do nothing without counsel; and when thou hast once done, repent not. Be in peace with many; nevertheless have but one counsellor of a thousand. A faithful friend is the medicine of life; and they that fear the Lord find him. Forsake not an old friend for a new one; the new is not comparable to him. A new friend is as new wine; when it is old thou shalt drink of it with pleasure. Strive not with a man that is full of tongue, and heap not wood upon his fire.

Jest not with a rude man lest thy ancestors be disgraced.

ECCLESIASTICUS.

THAT is of reason's skill bereft,
And wants the staff of wisdom him to stay,
Is like a ship in midst of tempest left,
Without a helm or pilot her to sway;
Full sad and dreadful is that ship's event:
So is the man that wants intendment.

XIV. *Peace, the Fruit of Goodness.*

All other blessings avail nothing where there is no peace.—*The Pharisees.*

IN our ancient books it is written: “The Lord says: The poor man sits in his bare chamber ahungred or sick and in his loneliness murmurs against Me; then comest thou and pitiest him and givest him of thy substance and comfortest him with thy kindly speech and behold, he ceases to murmur and says: God has not cast me off, and His mercy is, indeed, over all His creatures. Thus hast thou made peace between Me and him and for this thou shalt have thy reward.”

This explains the meaning of the other teaching: Let your light so shine before men that they may see your good works and glorify your Father in heaven. Back of both these beautiful sayings lies the word of the Psalmist: Blessed is he who considereth the poor, in the day of evil the Lord will save him. Considereth—mark it—not merely throws his alms to him or feeds and covers him, but tries to save him and his manhood and to lift him out of his misery. By such thoughtful charity peace is restored, as between God and man, so also between man and man and all kinds of social warfare ended for ever. G. G.

MY God, the spring of all my joys,
The life of my delights;
The glory of my brightest days
And comfort of my nights—

SUN AND SHIELD.

In darkest shades, if Thou appear,
My dawning is begun :
Thou art my soul's sweet morning star—
Thou art my rising sun.

XV

Blended Radiance.

Great is the Lord, and greatly to be praised in the
city of our God, in the mountain of His holiness.

Beautiful for situation, the joy of the whole earth,
the city of the great King.—*Psalms xlviii. 1, 2.*

REASON and faith are two flames, each shining with its own light; but what brightness when blended in one radiance! This is what Israel's fundamental teaching imparts: The beginning and end of wisdom is the fear of God; to this let us hold, brethren! Much that seemed firmly established in our religion is gradually fading away; many a blossom, erstwhile rich in color, droops, and, broken from the old stem, is driven before the wind—but the tree itself remains, full of sap and flourishing. Be not discouraged, as it was in the past, so it will be in the future. The spirit of the Lord reveals itself in diverse ways at diverse times. One thing, however, you must take to heart, brethren: our own energy must not fail, our own step must not falter! Through centuries Israel marched with his face set towards the golden city of a redeemed and peaceful

SUN AND SHIELD.

humanity; let there be no turning back or faintheartedness on our part!

ABRAHAM GEIGER.

“**N**EW occasions teach new duties.
Time makes ancient good uncouth,
They must upward still, and onward,
Who would keep abreast of truth.
Lo, before us gleam her campfires!
We ourselves must pilgrims be,
Launch our Mayflower and steer boldly
Through the desperate winter sea,
Nor attempt the future's portals
With the Past's blood-rusted key.”

XVI. *The Refuge of Uprightness.*

O, keep my soul, and deliver me; let me not be ashamed: for I wait on Thee! Let integrity and uprightness preserve me, for I wait on Thee.—*Psalms xxv. 20, 21.*

THE Bible is the book that has been woven into all that is noblest in English history It is the Magna Charta of the poor and the oppressed. . . . Down to modern times no state had a constitution in which the duties, so much more than the privileges, of rulers are insisted on as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the uprightness of the citizens so strongly laid down. THOMAS H. HUXLEY.

SUN AND SHIELD.

HELP me, O Holy Lord,
Shaper of earth and heaven,
And of their wondrous all,
My glory—King!
Eternal Lord!
Hearken, great God—
Lo, I do trust to Thee
Body and soul,
Words and works,
And all my divers thoughts.
O wise God,
Giver of light!
I pray Thee, betoken,

Lord! to my soul
How I may heedfully
Mark Thy great will;
Live to Thee only,
Soothfast King!
And in my heart
Good rede upraise,
O give me time, my God,
And a wise heart;
Give me a will to bear,
A mind to heed
All that, O faithful Lord,
Thou dost in trial send.

OLD ENGLISH.

XVII.

Be Circumspect.

We beseech Thee, O Lord, our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of Thy helpful hand, which is full, open, holy and ample, so that we may never be ashamed or confounded.—*Jewish Prayer.*

BE careful how you fall under obligation to men, the best and kindest not excepted. Obligation is a debt incurred and you cannot know, at what time and in what manner you will be called upon to liquidate it; it is a bond signed in blank; the holder may fill in any amount and date he pleases.

We readily "accept with pleasure" invitations to good actions; but when the hour cometh to fulfill the

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engagements, we readily find excuses for sending "regrets," sometimes neglect this rule of politeness; we simply stay away. G. G.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know. CHARLES KINGSLEY.

SUBDUED and instructed I bow to Thy will;
My hopes and my longings to Thee I resign;
O, give me the heart that can wait and be still,
Nor know of a wish or a pleasure but Thine.

XVIII. Truth Self-Protecting.

The lip of truth shall be established for ever; but a lying tongue is but for a moment.—*Prov. xi. 19.*

TRUTH is always consistent with itself and needs nothing to help it out; it is always near at hand and sits upon our lips and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack: one trick needs a great many more to make it good. It is like building upon

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a false foundation which constantly stands in need of props to shore it up and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation ; for sincerity is firm and substantial and fears no discovery ; of which the crafty is always in danger. He is the last man that finds himself to be found out ; and whilst he takes it for granted that he makes fools of others, he renders himself ridiculous.

TILLITSON.

TRUTH crushed to earth shall rise again,
The eternal years of God are hers ;
But error, wounded, writhes in vain,
And dies among her worshippers.

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XIX.

The Whisperer.

Thou shalt not go up and down as a talebearer among thy people ; neither shalt thou (by spreading evil reports) stand against the life of thy neighbor : I am the Lord, thy God.—*Leviticus xix. 16.*

ABHOR the whisperer and double-tongued, for he hath destroyed many that were at peace. The slanderous tongue hath shaken many and dispersed them from nation to nation ; and it hath pulled down cities and overthrown the houses of great men. It hath cast out brave women and deprived them of the fruits of their labors. He that hearkeneth unto it shall not find

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rest nor shall he dwell quietly; the stroke of the whip maketh a mark in the flesh, but the stroke of the tongue will break bones. Many have fallen by the stroke of the sword, yet not so many as they that have fallen because of the tongue. Happy is he that is sheltered from it, that hath not passed through the wrath thereof; that hath not drawn its yoke, and hath not been bound with its bands; for the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The death thereof is an evil death and Hades were better than it.

ECCLESIASTICUS.

CONDEMN not, judge not,—not to man
Is given his brother's faults to scan;
One task is thine, and one alone:
To search out and subdue thine own.

XX.

Wise Counsel.

The steps of a good man are ordered by the Lord,
and He delighteth in his way.—*Psalms xxxvii. 23.*

DO not separate thyself from the congregation and
think not an isolated position marks the wiser
and the better man.

Rely not on thy spiritual strength till the day of thy
death.

Pass no judgment upon thy neighbor until thou hast
put thyself in his stead.

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Never excuse thyself from attending to thy spiritual advancement on the plea that thou wilt heed it when thou hast more leisure; perhaps that day will never come for thee.

The more feasting, the more food for worms,
The more riches, the more anxieties;

but,

The more knowledge, the more life;
The more study, the more wisdom;
The more reflection, the better counsel;
The more charity, the more peace:
And he that gains a good name acquires that
Which no misfortune can take from him.

Three things are life-destroying evils: The envious eye, the evil-brooding heart and the hateful soul.

CHAPTERS OF THE PHARISAIC FATHERS.

AND One thing further make him know,
That to believe these things are so,
This firm faith never to forego,
Despite of all which seems at strife
With blessing, all with curses rife:
That this is blessing, this is life.

XXI.

Tempt Not God.

Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His offspring shall be mighty upon earth; the generation of the upright shall be blessed.—*Psalms cxii. 1, 2.*

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GLAUCUS was esteemed a man of singular probity, and, having a large sum of money deposited in his hands and an opportunity of keeping it from the owners, if he would forswear himself, consulted the oracle at Delphi what he should do. When he had proposed his question, the priestess of Apollo answered thus:

If present profit claim thy chief regard,
Be bold and swear, and take the obvious prize;
Just dealings can not save thee from the grave.
But the oath's guardian has a nameless son,
Who, swift and strong, tho' without hand or foot,
Pursues, o'ertakes and seizes and destroys
The whole devoted race, whilst honest men
Leave lasting blessings to their children's children.

Glaucus, hearing this, entreated the god to forgive him what he had said. The priestess answered, "To tempt the god, and to commit the action, is all the same."

HERODOTUS.

GIVE forth thine earnest cry,
O conscience, voice of God!
To young and old, to low and high,
Proclaim His will abroad.

Within the human breast
Thy strong monitions plead
Still thunder Thy divine protest
Against th' unrighteous deed.

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XXII.

Doing Our Ought.

The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with.—*Proverbs xvii. 14.*

DO not neglect to rectify evil because it may seem small; for, though small at first, it may continue to grow until it overwhelms you.

If a man does not strive to resist slight acts of injustice, he will soon find himself called upon to face the greatest wrongs. A river is formed by many small streams, a strong cord made by the union of many thin threads. A sapling whose roots have not struck deep, can be easily pulled up; but, if it be allowed to become a tree, it will be necessary to use an axe.

SAYINGS OF MENCIUS.

Simply to do what we ought is an altogether higher, more potent, more creative thing than to write the grandest poem, paint the most beautiful picture, carve the mightiest statue, dream out the most enchanting combination of melody and harmony. EMERSON.

HELP us with man in peace to live,
Our brother's wrong in love forgive,
And day and night temptation flee,
Through strength that comes alone from Thee;
Thus will our spirits find their rest,
In Thy deep peace for ever blest.

XXIII. *Spotless and Guileless.*

Incline not my heart to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil. . . . —*Psalms cxli. 4, 5.*

“**I**N the Bay of Biscay may be seen flocks of pretty small marine birds which skim the face of the sea with unwearied pinions, gliding down its moist valleys and ascending its hissing hills, but never wetting a foot or a feather. Even so may man go up and down the world and remain unspotted from it.”

God bless the good-natured, for they bless everybody else.

When the pure man dies, his soul sits down close to his head, praying: happy is the man who has been happiness to others.

PERSIAN.

Reputation is what men and women think of us; character is what God and angels know of us.

THOMAS PAINE.

LET good will strengthen me for others' needs
And time and place still serve for noble deeds,
That piously the work of love be done
As 'twas begun.

Courage and zeal Thy will and work demand,
O! may the timid pretext never stand
That for Thy purposes my strength may quail
Or due time fail.

XXIV.

The Pharisees.

Because for Thy sake I have borne reproach, shame hath covered my face. . . . For the zeal of Thine house hath eaten me up, and the reproaches of them that reproached Thee are fallen upon me. When I wept and chastened my soul with fasting, that was my reproach. I made sack-cloth also my garment; and I became a proverb to them.—*Psalms lxi. 7, 9-11.*

THE Pharisees were but men, liable to all the failings of humanity; but their religion, even if carried beyond the Law, was honest and sincere. The laxity and indifference of the multitude compelled a greater degree of strictness; they were forced to raise around them a wall of exclusiveness, lest they, too, should fall. They beheld the awful evils creeping steadily amidst all ranks, and was it strange that they should have encouraged an unsocial spirit and held themselves aloof? They beheld foreign manners and customs destroying the nationality of their people and land; that the law of their God, which they justly held supreme, was disregarded; and was it unnatural that they should seclude themselves, proud of their spiritual superiority, or that their attachment to their land and temple should increase in passionate intensity, as they beheld it often trampled upon and desecrated by foreigners?

GRACE AGUILAR.

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'TIS death in life Thy standard to desert;
'Tis life in death Thy power to assert.
Yet passeth me, how I Thy grace shall gain,
How prove my faith, Thy service how attain?
Lead me, O Lord! upon Thy tranquil way,
Deliver me from folly's tempting sway.

XXV.

An Exhortation.

The stone which the builders refused has become
the headstone of the corner.—*Psalms cxviii. 22.*

WHEN Mattathias had ruled one year he fell very sick and called for his sons and set them round about him and said: "O, my sons, I am going the way of all flesh, and I commend to you my resolution and my command to preserve the customs of your country and to recover your ancient polity which is in danger of being upset; and not be seduced by those that betray it, either from their own inclination or from coercion, but to be sons worthy of me, to rise above all force and necessity. You should so dispose your souls, as to be ready to die for your laws, reflecting on this, that, if God see that you are so disposed, He will not overlook you, but will greatly value your virtue and give you back that freedom in which you shall live in security according to our customs. Your bodies are mortal, but yours may be an earthly immortality by the remembrance of the actions you have done. Agree with one

another and in what point one excels the other, yield to him so far. Take Maccabæus for your general, because of his courage and strength. Conciliate the righteous and the pious and so add their power to yours." After this Mattathias prayed to God to be their helper and died and was buried at Modim.

FLAVIUS JOSEPHUS.

WITH wondrous might from tyrant's hand
Thou did'st relieve the gallant band,
The valiant few who cleansed Thy shrine
And caused once more Thy light to shine.

XXVI. The Schooling of the Law.

Blessed is the man whom Thou chasteneth and
teachest him out of Thy Law.—*Psalms xciv. 12.*

NOW I venture to say that no one can tell of many, nay, of more than two or three, that have abandoned our laws, or feared death, not the easiest of deaths which happens in battles, but which comes with tortures, which is the hardest of all. Indeed, I think they have put us to such deaths, not from their hatred of us, but rather to see a wonderful sight, namely: that there are men in the world who believe that the only evil is being compelled to do or speak anything contrary to their sacred laws. But men ought not to wonder at our courage; when they know how willingly we sub-

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mit throughout our life to such practices, as working with our hands, living frugally, avoiding luxury and keeping of our days of rest. For those that can use their swords in war, and put their enemies to flight, cannot bear to submit to rules about their mode of living; whereas our being accustomed willingly to submit to laws makes us readier to show our fortitude upon other occasions also.

FLAVIUS JOSEPHUS.

THY word is like a flaming sword,
A wedge that cleaveth stone;
Keen as a fire, so burns Thy word
And pierces flesh and bone.
O send it forth
O'er all the earth,
To scatter all the night of sin,
The darken'd heart to cleanse and win.

XXVII. The Witness of Conduct.

Take not Thy word utterly out of my mouth; for
I have hoped in Thy judgments.—*Psalms cxix. 43.*

“AND God created the light”—by light is meant, the actions of the just. For their deeds are luminous, and are a blessing for all men, even for sinners. As a symbol that Israel should strive to be such a source of light for mankind, it was ordered that the purest refined oil only should be used for the perpetual lamp in the Tabernacle.

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The commandment: Thou shalt love the Eternal, thy God, includes the duty to so regulate our actions as to lead other men to the love of God. If thou art well versed in the law; if thou art seen in the company of the wise; if thy behavior is mild to every man, what do the people say? They say: How great is the Law of God: for see, how beautiful is his life, and how good are all his actions; woe to him that knows not the Law. But if a man is learned, and his conduct rude, his thoughts mean, his actions equivocal—then, the people say: Woe to him that is versed in the Law; woe to his father, woe to the teacher. Thus are Law and Lawgiver brought low before men; and of those who are the cause, it is said (Ezekiel 3, 20): When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling-block in his way, he shall die.

THE PHARISEES.

THEN will I feed this sacred fire;
For wisdom's precepts still inquire;
Still pray from pride and folly free;
"Speak, Lord, Thy servant heareth Thee."

XXVIII.

Sins of Omission.

For I acknowledge my transgression and my sin is
always before me.—*Psalms li. 3.*

THIS is so important a subject that it must be dwelt upon. How common is the classification of sins into those of commission and of omission: and how

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common is the mistake that the former are the more hurtful. Even in our prayers we ask pardon for "our sins of commission" and "our sins of omission" and the tones of our voice show that the latter are put apart, as in a parenthesis, and are considered not at all heinous. We must arouse ourselves to the truth that sins of omission may be much worse than the worst sins of commission, as they are called. These latter may be committed in the heat of passion, and may break out perhaps only once in a man's life; his character may then be like a house which has been smitten by a storm-blast, having a chimney knocked down, or the corner of the roof torn off; but sins of omission are like a dry rot which reduces the whole edifice to such a state that at any moment it may drop into a heap of dust.

CHARLES F. DEEMS.

DEEP our shame for follies past,
Talents wasted, time misspent,
Hearts absorbed by worldly cares,
Thankless for the blessings lent.

XXIX. *Worship, Wise and Otherwise.*

Bring no more vain oblations. . . . I cannot bear iniquity with solemn meeting.—*Isaiah i. 15.*

One of the ancient teachers exclaimed, I wonder if there be One in this generation who will accept correction; if I say to him, Take the mote out of thine eye, he straightways answers, Take the beam out of thine own.—*From the Talmud.*

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THOU, son of man, guard thy foot when thou goest to the sanctuary of the Lord to pray, so that thou goest not there full of sin before thou have repented; and incline thine ear to receive the teaching of the law from the priests and sages; be not like the foolish who bring sacrifices for their sins, yet do not cease from their evil works; they hold them in their hands when they lift them to heaven; how can their prayers find acceptance there? They do not even try to learn whether they do good or evil.

ANCIENT PARAPHRASE OF ECCLESIASTES.

If thou bring thy goods to the altar and there rememberest that thy brother had aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—*Sermon on the Mount.*

XXX. More Light and Welcome.

He is the Lord of wonders, who, in His goodness, reneweth daily the wonders of creation! . . . O, cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness.—*Hebrew Ritual.*

ALSO desire a religion of to-day; but that must not necessarily be one born to-day or manufactured to-day. An ancient religion whose fundamental truths have stood the test of ages, and is rich in associations and traditions, will not only do as well, but sometimes better, provided only we do not turn it into an idol and

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sacrifice to it our reason and our judgment. Take what you think the best thought of to-day, graft it on the old stem, and give it time to assimilate the sap, and just see what a finely colored flower will appear bye-and-bye and what new species of plant you will produce. Reason is the primal revelation of God and the only channel through which any other can truly enlighten us. He is an infidel who doubts the wisdom of God in the endowment of His creatures; and, if He gave us the right to err, let no man dare to stamp that privilege as a sin. The enemy of faith is not reason—but unreasonableness. G. G.

LET him walk in the gloom who will,
Peace be with him! But whence is his right
To assert that the world is in darkness,
Because he has turned from the light?
Or seek to o'ershadow my day
With the pall of his self-chosen night?

XXXI.

The Balm of Prayer.

My prayer is to the living God.—*Psalm.*

I.

WHEN prayer delights thee least, then learn to pray,
Now is the greatest need that thou should'st pray.

2.

Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.

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3.

My well is bitter; cast therein the tree,
That sweet henceforth its brackish waves may be.

4.

Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.

5.

The man is praying, who doth press with might
Out of his darkness into God's own light.

6.

The greenest leaf, divided from its stem,
To speedy withering doth itself condemn.

7.

All things from God their sentence wait
And sun and moon are beggars at His gate.

(*Sel.*) RICHARD CH. TRENCH.

Some of the Pharisees held that we should never pray unless our soul prompts us to it; others, however, taught that we should not pass over the appointed times of devotion; for, said they, it cannot fail that the soul, in speaking to God, should be aroused from its lethargy.

That which leads men into infidelity is the neglect of prayer.

MUHAMMADAN.

Prayer is better than sleep.

MORNING CALL OF THE MUEZZIN.

Time and Eternity.

Thou wilt show me the path of life ; in Thy presence is fulness of joy ; at Thy right hand are pleasures for evermore.—*Psalms xvi. 11.*

What if earth be but the shadow of heaven ? And things therein each to the other like, more than on earth is thought ?—*Milton.*

When we shall die, we shall find we have not lost our dreams, we have only lost our sleep.

—*Jean Paul F. Richter.*

I.

Delay is Loss.

Say not unto thy neighbor : Go, and come again,
and to-morrow I will give, when it is in thy power to
do it to-day.—*Proverbs iii. 28.*

SHUN delays, they breed remorse;
Take thy time while time doth serve thee:
Creeping snails have weakest force,
Fly their fault lest thou repent thee.
Good is best when soonest wrought,
Linger'd labors come to naught.

Hoist up sail while gale doth last,
Tide and wind stay no man's pleasure;
Seek not time when time is past,
Sober speed is wisdom's leisure.
After-wits are dearly bought,
Let thy fore-wit guide thy thought.

Time wears all his locks before,
Take thy hold upon his forehead;
When he flies he turns no more,
And behind his scalp is naked.
Works adjourn'd have many stays,
Long demurs breed new delays.

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Seek thy salve while sore is green,
Fester'd wounds ask deeper lancing;
After-cures are seldom seen,
Often sought, scarce ever chancing;
Time and place give best advice,
Out of season, out of price.

ROBERT SOUTHWELL.

II. The Passing Day Holds Lasting Good.

Blessed be God, Who loadeth us daily, because
He is the God of our salvation.—*Psalms lxviii. 19.*

WAKE, my brother, and delay not to cure thyself of the disease of pride and arrogance, nor be prevented therefrom because thou seest others delay to cure themselves, nor say, "Let happen to me what happens to them." For it is not probable that a blind person will delay to avail himself of the remedies which are at hand and say: "Let happen to me what happens to my companions in blindness." Therefore look to thyself and exert all thy strength; nor reject what may avail thee both in this world and the world to come, lest thou die without having attained the precious benefits within thy reach; as The Wise One said (Prov. xxi. 25): The desire of the slothful killeth him. And again (xxiv. 30), I went by the field of the slothful and by the vineyard of the man void of understanding, and

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lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. May God in His mercy show thee and me the right path to serve Him! Amen.

BECHAI BEN JOSEPH PAKUDAH.

XI. Century.

LORD, teach us so to mark our days
That we may prize them duly :
So guide our feet in wisdom's ways
That we may love Thee truly ;
Return, O, Lord ! our griefs behold,
And with Thy goodness, as of old,
O satisfy us early.

III. *Here is the Light of Hereafter.*

Man is like to vanity ; his days are as a shadow
that passeth away.—*Psalms cxliv. 4.*

GOD, the source of life, has placed in our nature the blessed hope of immortality by which we may console ourselves for the vanity of life and overcome the dread of death. If thou art in truth of the higher sphere, why should the thought of leaving this lower region trouble thee? Especially since the very pleasures which thou seekest on earth are, in reality, but briars and thorns. . . . Therefore seek them not; but what should'st thou do? This: Use thy time as thou would'st a doubtful companion; extract the

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good and avoid the evil. Avail thyself of the few opportunities of improvement in his company, and use thy discretion so that thou mayest suffer no injury from thy association with him. And remember that the companionship of Time is but of short duration. It flies more quickly than the shades of evening. We are like a child that grasps in his hand a sunbeam. He opens his hand soon again, but, to his amazement, finds it empty and the brightness gone.

R. JEDAYA PENINI.

XIV. Century.

WHAT is our duty here ? to tend
From good to better, thence to best ;
Grateful to drink life's cup—then bend
Unmurmuring to our bed of rest ;
To pluck the flowers that round us blow,
Scattering sweet fragrance as we go.

IV. We Cannot Be Where God is Not.

Thou compassest my path and my lying down,
and art acquainted with all my ways. Thou hast be-
set me behind and before, and laid Thy hand upon me.

—*Psalms cxxxix. 3, 5.*

IF this dogma of God's omnipresence may enable us to live more worthily, calling out our full capacities, meagre though they be, of hope, of faith and of love, will it not also enable us, when the need has come, to

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die worthily, too? For death itself can not separate either ourselves or those we love from God: He has given, He has taken, blessed be the name of the Lord! For, though flesh waste away, God is still our portion and their portion; and if His love and His wisdom are manifested in life, they must also be manifested, whatever and however may be the outcome, in that passage and change which we speak of as death. Those we have honored and loved must die, perchance in the springtime of their youth, perchance in the fulness of their age; an instant more, an instant less; in God's sight it makes no difference. They pass, but they are with Him, even as we; nay, perhaps we may say more truly, both of them and of ourselves: They are with God, where we, too, soon shall be.

CLAUDE G. MONTIFIORE.

FOR me, my heart that erst did go
Most like a tired child at a show,
That sees through tears the mummers leap,—
Would now its wearied vision close,
Would childlike on His love repose,
Who giveth His beloved sleep,

And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say "Not a tear must o'er her fall!"
He giveth His beloved sleep.

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V. The Insight of Goodness.

Unto the wicked, God saith: What hast thou to do to declare My statutes, or that thou should'st take My covenant in thy mouth? Seeing thou hatest instruction and castest My word behind thee!—*Psalms l. 16, 17.*

IT is true to say that goodness, on it's own field, can see further, and see more truly, than the mere intelligence which is divorced from moral worth. Goodness can be allied to the deepest ignorance, and we shall always maintain proudly that such goodness is more acceptable to God and more akin to Him than the profoundest knowledge and the most brilliant genius when wedded to a selfish or immoral life. Plato speaks of the character of a good physician, and a good judge, and he urges that "a judge should be not young; he should have learnt to know evil, not from his own soul, but from late and long observation of the nature of evil in others; for vice can not know virtue, too, but a virtuous nature, educated by time, will acquire a knowledge, both virtue and vice." There is a divine world of beauty into which the vicious can never enter, the laws of which he can not discern; in that realm the stupidest servant of goodness, the dullest menial of love, is wiser than he. You can not do the works of goodness by sheer intelligence; it is love which must primarily suggest the details of love's service.

'Tis love must see them as the eye sees light,
Day is but Numbre to the darkened sight.

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Love can open the eyes of reason, but reason can not command love.

CLAUDE G. MONTIFIORÉ.

O H, loving and forgiving,
Twin sisters of the soul,
In whose celestial living
The passions find control!
Still breathe your influence o'er us,
Whene'er by passions crost,
And angel-like restore us,
The Paradise we have lost.

VI. The Fear and the Love of God.

And wisdom and knowledge shall be the stability of thy times, and the strength of salvation; the fear of the Lord is thy treasure.—*Isaiah xxxiii. 6.*

I love the Lord, for He hath heard my voice and my supplications.—*Psalms cxvi. 1.*

THE heart will never awake to life till the passions die.

Appear as thou art, or be as thou appearest.

Oblivion of self is remembrance of God.

O God, if I be so happy while I fear Thee, how happy shall I become when I cease to fear Thee, and shall only love Thee.

He who fears not God of his own free will, must fear mankind of necessity.

I saw a stone cast on a road, and thereon was written by the Pen of God's Might: "O son of man, since thou

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dost not act in accordance with what thou knowest,
how seekest thou what thou knowest not ? ”

Were there no affliction, there were no way to God.

The supreme thanksgiving to God is that thou should-
est see thyself incapable of duly rendering thanks to Him.

PERSIAN.

MY heart believes—yet still I long for light,
Surely the morning cometh after night,
When Faith, the watcher, shall give place to sight !

VII. *The Flight of Years.*

Two Voices.

I.

HOW soon hath time, the subtle thief of youth
Stolen on his wing my three and twentieth year !
My hasting days flow on with full career.
But my late spring no bud nor blossom shewth.
Perhaps my semblance might deceive the truth
That I to manhood am arrived so near ;
And inward ripeness does much less appear
That some more timely-happy spirit endu'th.
Yet be it less or more, or soon or slow,
It shall be still in strictest measure even,
To that same lot, however mean or high,
Towards which time leads me, and the will of Heaven
All is, if I have grace to use it so,
As ever in my great taskmaster's eye.

MILTON.

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II.

A plaintive sonnet flowed from Milton's pen
When time had stolen his three-and-twentieth year;
Say, shall not I, then, shed one tuneful tear,
Robbed by the thief of three-score years and ten?
No! for the foes of all life lengthened men,
Trouble and toil, approach not yet too near;
Reason, meanwhile, and health, and memory dear
Hold unimpaired their weak, yet wonted reign;
Still round my sheltered lawn I, pleased, can stray;
Still trace my sylvan blessings to their spring.
Being of Beings! Yes, that silent lay
Which musing gratitude delights to sing,
Still to Thy sapphire throne shall Faith convey
And Hope, the cherub of unwearied wing.

WILLIAM MASON.

VIII. The Fittest Preparation for a Better World.

Return, O my soul, unto thy rest, for the Lord
hath dealt bountifully with thee.—*Psalms cxvi.* 7, 8.

THE effect of water, poured on the root of a tree, is
seen on the branches and fruit above; so, in the
next world, are seen the effects of good deeds performed
here.

BUDDHIST SCRIPTURE.

There are good deeds of which man earns the fruit

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but scantily in this world, because the fulness of reward can only be enjoyed in the world to come.

THE MISHNAH.

Is it not strange, my friends, that after all I have said to convince you that I am going to the society of the Happy, you still think this body to be Socrates? Bury my lifeless body where you please, but do not mourn over it, as if that were Socrates.

Spoken shortly before his death.

IN loving service for others, remorse for sin allay,
And the angels will forget the debt thou canst not pay.
Heaven's gate is shut to him who comes alone,
Save thou another soul, and it shall save thine own.

IX.

Passing Away in Peace.

And the king said unto Barzillai, Come thou over with me, and I will feed thee in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? Wherefore, then, should thy servant be yet a burden unto my lord, the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother.—II. Samuel xix. 33-37.

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WHEN I get through my labor, when there is nothing I can any longer achieve, any longer do to make the world brighter, happier, better, then I pray God to let me fade and fall, to let me go to sleep. If I believed that there was nothing further for man, no other, higher life, perhaps I might selfishly cling to my place on the bough, against logic, against reason; but, standing here this morning, I ask that I may fade as a leaf when my-life work is done, when I have ministered to the life that bore me all that it can—then let me at least go on, and see if there be not something higher and better than simply waiting alone on the bough that has given me support.

MINOT J. SAVAGE.

MY days are as the grass ;
Soon out of sight I pass
And in the bleak earth must hide my head ;
The wind that passes o'er
Will find my place no more,—
The wind of death will tell that I am dead.
But how shall I rejoice
When I shall hear the voice
Of Him who, keeping spring with him away,
Lest hope from man should pass
Has made us as the grass,—
The grass that always has another day.

X.

Planting for Eternity.

The Lord hath chastened me sore ; but He hath
not given me over unto death.—*Psalms cxviii. 18.*

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THE noble-minded, if brought ever so low in poverty, cannot hide his nobility; he is like a burning wood; turn it down as you may—the flame still rises heavenwards. EASTERN.

The human heart is like heaven; the more angels, the more room. FREDERIKA BREMER.

To dare is great. To bear is greater. Bravery we share with the brutes: Fortitude with saints.

C. F. DEEMS.

True glory consists in doing what deserves to be written; and in writing it consists, in what deserves to be read, and in living to make the world happier and better for our living in it. PLINY.

A man must not so much *prepare* himself for eternity, but plant eternity in himself—eternity—serene, pure, full of depth, full of light and of all else that is grand and holy.

ARISE, O star of blessed hope,
Let not my soul in darkness grope
And suffer pangs of constant death,
Long ere I breathe my dying breath.

XI. Discords and Accords of Life.

In the evening there is weeping, in the morning cometh rejoicing.—*Psalms xxx. 5.*

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WE must learn to suffer what we cannot evade. Our life, like the harmony of the world, is composed of contrary things, of several notes, sweet and harsh, sharp and flat, sprightly and solemn, and the musician who should only affect one of these, what would he be able to do? He must know how to make use of them all and to mix them; and we, likewise, the goods and evils which are consubstantial with life; our being cannot subsist without this mixture, and the one are not less necessary to it than the other. To attempt to kick against natural necessity is to repeat the folly of Chisiphon who undertook to kick with his mule.

MONTAIGNE.

TEARS wash away the atoms in the eye
That smarted for a day :
Rain-clouds that spoiled the splendors of the sky
The fields with flowers array.
No chamber of pain but has some hidden door
That promises release :
No solitude so drear but yields its store
Of thought and inward peace.

XII. The Allurements of Heroism.

Though a host should encamp against me, I shall
not fear. . . .—*Psalms xxvii. 3.*

IT is not to taste sweet things, but to do noble things
and vindicate himself under God's heaven as a God-
made man, that the poorest son of Adam dimly longs.

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Show him the way of doing that, the dullest day-drudge kindles into a hero. They wrong man greatly who say, he is seduced by ease; difficulty, abnegation, martyrdom, death are the *allurements* that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all lower considerations. . . . Not by flattering our appetites—no, by awakening the heroic in every heart, can any religion gain followers.

THOMAS CARLYLE.

THERE is day without night;
And there no heart shall sigh;
There is peace without fright
In that realm heavenly.
There is truth without unright,
Ever and equally :—
All be alike, both churl and knight,
Both rich and poor on high.

OLD ENGLISH.

XIII.

Morning Offering.

My voice shalt Thou hear in the morning, O Lord;
in the morning will I direct my prayer unto Thee
and will look up.—*Psalms v. 3.*

WHY “look up” ? Is it expectancy—the lifting of the eyes in the hope of an answer ? I do not think so. I think it is the looking up, not in expectation, but in pride, that noble pride which a holy man may feel.

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The Psalmist says that when he prays he can pray with unabashed countenance—with eyes looking right into the face of God. He has nothing to be ashamed of. He may not gain his desire, but he need not blush for it. And why has he no cause to blush? Because his prayer is offered “in the morning.” It is not wrung out by the exigencies of the day. It does not come from the burden and the heat. It is not wakened by cares of the world. It is not a cry called forth by personal pain. It comes from the heart as yet unburdened, from the spirit as yet free. It mounts by the wings of praise; it soars in the flight of song. It has not been *taught* to fly; it flies by instinct. It turns to the Father as the magnet turns to the pole—not by compulsion but by attraction.

GEORGE MATHESON.

SWEET morn! from countless cups of gold
Thou liftest reverently on high
More incense fine than earth can hold,
To fill the sky.

In man, O morn, a loftier good,
With conscious blessing fills the soul—
A life by reason understood
Which metes the whole.

XIV. “This Day the Lord Hath Made.”

Show me Thy ways, O Lord, teach me Thy paths.
lead me in Thy truth and guide me; for Thou art
the God of my salvation; on Thee do I wait every
day.—*Psalms xxv. 4, 5.*

ONE of the illusions is: that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday. . . . He only can enrich me who can recommend me the space between sun and sun. 'Tis the measure of a man—his apprehension of a day.

R. W. EMERSON.

So here has been dawning another blue day,
Think! Wilt thou let it slip useless away?

Out of eternity this new day is born;
Into eternity at night will return.

Behold it aforetime no eye ever did;
So soon it for ever from all eyes is hid.

Here has been dawning another blue day,
Think, wilt thou let it slip useless away?

THOMAS CARLYLE.

XV. Victorious from the Fight.

Blessed is he whose conscience has not condemned him and who is not fallen from his hope in the Lord.
—*Ecclesiasticus*.

SOME calm and holy souls, unruffled by doubt and passion, serene in their trust and perfect in their devotion, seem, indeed, never to have known that intermediate state of difficulty and contest. Most fair and

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beautiful these souls are; and loveliest, perhaps, among them are those whose knowledge is small, whose religious vocabulary is limited, and whose beliefs are child-like and crude, but whose humility and ardour, whose loyal trust and faithful service stamp them as worthy children of the heavenly Father. And scarcely less to be revered than they by us who, let us hope, are struggling to be free—are those in whose faces is written the record of the fight from which they have come out victorious. They are wise with the wisdom of experience; they are merciful in judgment, for they, too, erewhile have been in bondage.

CLAUDE G. MONTIFIORÉ.

LOVE virtue; she alone is free;
She will teach you how to climb
Higher than the sphery chime;
Or if Virtue feeble were,
Heaven itself should stoop to her.

XVI.

Midnight Hymn.

And in the nighttime His song is with me.—*Psalms*
xlii. 8.

AMIDST the silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but Thee?

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And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For oh, in spite of past and present care,
Or any thing beside, how joyfully
Passes that silent, solitary hour,
My God, with Thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything, my spirit lies
Beneath Thy power.

For what is there on earth that I desire
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but Thee.

ANON.

XVII.

The Fashioning Hand.

The fining pot is for silver and the furnace for gold, even so the Lord purifieth the heart.—*Psalms xvii. 3.*

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AN opal lay in the case, cold and lustreless. It was held a few moments in a warm hand, when it gleamed and glowed with all the beauty of the rainbow. All about us are human lives of children or of older persons, which seem cold and unbeautiful, without spiritual radiance or the gleams of indwelling light which tell of immortality. Yet they need only the touch of a warm human hand, the pressure of love, to bring out in them the brightness of the spiritual beauty that is hidden in them.

J. R. MILLER.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with Thy skillful hand;
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie!

HORATIUS BONAR.

XVIII. At the Unknown Gate.

(Arab term for Grave.)

Though I walk into the valley of the shadow of death I fear no evil, for Thou art with me : Thy rod and Thy staff they comfort me.—*Psalms xxiii. 4.*

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SO live, that when Thy summons come to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not as the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dream

BRYANT.

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth, to flesh and sense unknown:
That life is ever Lord of death
And love can never lose its own.

WHITTIER.

XIX. At the Time of Old Age.

Remember not the sins of my youth and my
transgression; according to Thy mercy remember me,
for Thy goodness sake.—*Psalms xxv. 7.*

Cast me not away in the time of old age, when
my strength waneth, forsake me not.—*Psalms lxxi. 9.*

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IF, gracious God! in life's green ardent year,
A thousand times Thy patient love I tried,
With reckless heart, with conscience hard and sear,
Thy gifts perverted and Thy power defied,—
Oh! grant me now, that winter snows appear
Around my brow and youth's bright promise hide,
Grant me, with reverential awe to hear
Thy holy voice and in Thy words confide!
Blot from my book of life its early stain!
Since days misspent will never more return,
My future path do Thou in mercy trace;
So cause my soul with pious zeal to burn,
That all the trust which in Thy name I place,
Frail, as I am, may not prove wholly vain!

(Tr.) PIETRO BOMBO.

Before the hoary head thou shalt rise up and honor
the face of the aged; and thou shalt reverence thy God;
I am the Lord.

Leviticus xix. 32.

A Spartan predicted the downfall of Athens when he
observed in the theatre that the young men kept their
seats while old citizens were obliged to stand.

XX. The Crowning of a Good Life.

A crown of glory is a hoary head if it be found
on the path of righteousness and mercy.—*Proverbs*
xiv. 31.

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IT is a beautiful thing, standing here, children of Israel and children of the Christian faith, to remember that this grand old Hebrew (Moses Montefiore) did all these good and noble things because he was loyal to his convictions. He was, to the very backbone, a religious man. He was conscious of the fact that he was a son of the Highest, enclosed in the ancient covenant between God and His chosen race; and that he was assured of His blessing, if he went forth into the world to comfort the oppressed and bring good tidings to the down-trodden. Can those be right who tell us that in these days religious conviction has become a minus quantity? That we have nothing of the old chivalry, nothing of the old heroism, nothing of the daring spirit, which will, forgetful of all smaller motives, go forth to do valiantly for God and His suffering children? Moses Montefiore at his hundreth birthday, is a complete refutation of this pessimistic idea.

STEPHEN H. CAMP.

THOU who so high hast raised me by Thy love,
My eyes look upward to Thy realms above,
Thou art my strength, on Thee will I rely
And serve Thee till the moment that I die,
Thy service I have made my chosen part,
O God! instill Thy grace into my heart.

XXI. In the Home for Incurables.

I am silent, I open not my mouth—for Thou, O
God, hast done it.—*Psalms xxxix. 9.*

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THE natural instinct of almost every mind is to shrink in repulsion from the spectacle of hopeless disease—from the sight of the pinched features, the stunted frame, the palsied limbs of its victims. And yet it is not all ugliness. All his uncomeliness begets and nurtures a beauty of its own. It is God's beauty—the beauty of moral health which, by a wondrous paradox, springs out of physical sickness, and transfigures it. . . . With what fine fortitude do these patients bear their hard lot! They know they have nothing on this earth to hope for; they know that for them one day must be like another, presenting the same grey monotony of weakness and pain—and still they are patient and resigned and even cheerful. They do not cry out because their load is heavy; they do not impeach the justice of a dispensation that has doomed them to incurable wretchedness while so many of their fellow-creatures, whose very voices reach them from the street outside are revelling in the joy of life. This is heroism indeed, and it is heroism which is not confined to them, but repeats itself in many a life that is passed elsewhere than in a Home for Incurables.

MORRIS JOSEPH.

FOR God who binds the broken heart
And dries the mourner's tear,
If faith and patience be their part
Will unto these be near.

XXII. The Heroism of Submission.

They that wait upon the Lord shall renew their strength. . . . They shall run and not be weary; they shall walk and not be faint.—*Isaiah xl, 31.*

MANY a time as we walk abroad we meet a face that tells the same noble story—a face on which trouble has left deep traces, but endurance and victory footprints deeper still. Now and again you meet some one whose story needs no interpretation—it is so obvious—an old man, perhaps, bowed and broken with his years, yet literally carrying his heavy load as the only means of earning the bread he scorns to beg for, or some brave girl going forth to her work, thinly clad, in the early morning of a bitter winter's day, when ease and comfort and fine raiment might be hers if she would only forget the meaning of virtue. Nay, do you not know of examples among your own acquaintances? Do you not know of those who in all their trials have never lost their integrity, who submit to the chastening hand of God without repining, who go their way and do their work making no sign, but, like the Spartan boy in the ancient tale, sternly repressing the anguish which is gnawing at their hearts? Do you not know of those whom sorrow has bruised, but who have overcome it at last, of those who have loved and lost, and yet have clung gratefully to what has been left them, of those who have found some heart worthless for which they

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have sacrificed themselves, and yet have retained their trust in human goodness, of those who drag the heavy chain of ceaseless suffering, and yet cheer and encourage those about them, yet look up into God's face with a patient smile?

MORRIS JOSEPH.

WHEN adverse winds and waves arise
And in my heart despondence sighs—
While life her throng of care reveals
And weakness o'er my spirit steals,—
Grateful I hear the kind decree,
That "as my day, my strength shall be."

XXIII. "Not so in Haste, my Little Man.

Whatsoever thy hand findeth to do, do it with all thy might.—*Ecclesiastes ix. 10.*

OH, for the art of doing things quickly, yet without haste, of speeding on to the finish without hurry. What an unfailing source of joy would our daily tasks, yea, our very drudgeries, be to us under such skillful handling, what a saving of strength and nerve-power it would mean to us. "Procrastination is the thief of time," yes, and so are hurry and haste, false friends; nay, they rob us of more than time, they steal patience, good-nature and all joy in our labor. Because our forefathers went out of Egypt *in haste*, we, their latest posterity, still are eating "the bread of misery" on the

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Passover, and yet the rush was from bondage to liberty. Was it by way of contrast that the prophet foretold of the later deliverance that "ye shall not go out with haste nor as if by flight; but the Lord will go before you and the God of Israel will be your rear-guard?"

G. G.

WITHOUT haste, without rest,
Bind the motto to thy breast;
Bear it with thee as a spell,
Storm or sunshine, guard it well.
Heed not flowers that round thee bloom,
Bear it onward to the tomb.

XXIV. Our Times of Life.

"**I**N Thy hand are my times," both, good and evil. Human life never flows in an even course. Like a river it passes now through green meadows, and now through dreary wastes; now along a valley and now amid mountains and over precipices. Only the foolhardy trust in the constancy of earthly things. Even if nothing changes outwardly, we ourselves change with increasing years; time leaves its furrows not only on our faces, but on our minds also. It is not pleasant to be reminded of this, but it is wholesome. For whilst it is true that a general should always go into a battle with the feeling that he will win, he must, none the less, keep his line of retreat open and accessible. The more necessary is this in our warfare of life, as we

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know we shall be beaten some day. Let us, then, ask ourselves: what city of refuge have we prepared for shelter when that day comes? It is pitiful to see people plunged in affliction without any spiritual resources within themselves or any aptitude for finding comfort in what is offered them by others; no God near to look up to; no prayer possible to relieve the oppressed bosom; no ray of hope falling into the gloom and no knowledge of the higher uses of adversity. The stroke only is felt, never the hand that dealt it! G. G.

LEAVE to His sovereign sway
To choose and to command;
With wonder filled, thou then shalt own,
How wise, how strong His hand.
Thou comprehend'st Him not;
Yet earth and heaven tell:
God sits as sovereign on the throne,
He ruleth all things well.

XXV. The Hope of a Future a Light for the Present.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death—upon them has the light broken.—*Isaiah ix. 2.*

AS the pleasure of the future will be spiritual and pure, the object of a good and wise man in this transitory state of existence should be to fit himself for

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a better by controlling the unworthy propensities of his nature and improving all his better aspirations; to do his duty to his God, then to his neighbor; to promote the happiness and welfare of those who are in any degree dependent on him or whom he has the means of assisting, never wantonly to injure the meanest thing that lives, to encourage as far as he may have the power whatever is useful and tends to refine and exalt humanity; to store his mind with such knowledge as it is fitted to receive and he is able to attain; and so to employ the talents committed to his care that, when the account is required, he may hope to have his stewardship approved. SOUTHEY.

GLITTERING stones, and golden things,
Wealth and honors that have wings,
Ever fluttering to be gone,
I could never call my own;
Riches that the world bestows
She can take and I can lose;
But the treasures that are mine
Lie afar beyond her line;
When I view my spacious soul,
And survey myself a whole,
And enjoy myself alone,
I'm a kingdom of my own.

WATTS.

XXVI.

A Song of Trust.

WE know not, but Thou knowest
All things, Most Good and Wise!

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The light is all about Thee,
The mists are in our eyes.
Thy children love this solace
In hours of strain and strife,
What we know not Thou knowest,
Oh, God of all our life!

Why sicknesses and sorrows
Should dare to touch Thine own,
Why loving hearts are breaking,
And weak ones sad and lone;
Why those who cry for morning
Are lost amid the night,
We know not, but Thou knowest,
And all Thy ways are right.

Why from the world that needs them
Thou call'st Thy best away,
Though hosts besiege Thee for them,
And they are fain to stay,
We ask, but find no answer,
We cannot understand,
But Thine is perfect knowledge,
And our times are in Thy hand.

From beat of stormy waters,
From waves of restless care,
From tumult of great trouble
And waste of wild despair;

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Our souls find ample refuge
In faith, as in an ark,
We know not, but Thou knowest,
And light shines through the dark.

XXVII.

The Girls of Heaven.

The soul which Thou, O God, hast given me, is pure; Thou hast created it, formed it and breathed into my body; Thou wilt guard it till Thou wilt take it from me to restore it in futurity.—*Ancient Hebrew Prayer.*

LIFE appears to me to be too short to be spent in nursing animosity or registering wrongs. We are, and must be, one and all, burdened with faults in this world; but the time will come when, I trust, we shall put them off in putting off our corruptible bodies; when debasement and sin will fall from us with this cumbrous frame of flesh, and only the spark will remain—the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature: whence it came, it will return, perhaps to pass through gradations of glory. . . . It is a creed in which I delight, to which I cling. It makes eternity a rest, a vast home, not a terror and an abyss. Besides, with this creed, revenge never worries my heart; degradation never disgusts me too deeply; injustice never crushes me too low. I live in calm, looking to the end.

CHARLOTTE BRONTË.

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THE night is mother of the day,
The winter of the spring,
And ever upon old decay,
The greenest mosses cling.
Behind the cloud the star-light lurks,
Through showers the sunbeams fall ;
For God, who loveth all His works
Hath left His hope with all.

XXVIII. Turning the Light Inward.

Let us search and try our ways and turn again to
God.—*Lamentations iii. 40.*

THERE is no practice I know of more beautiful than that of passing each day under review; blessed is the sleep that follows such an examination of one's self! How calm, how lofty and free is the mind that acts as a spy and censor of its conduct, and privately approves or blames itself for its acts and character. Every night I take the opportunity of summoning myself before such a tribunal. As soon as the light is out and my wife, knowing my practice, has lapsed into silence, I run over and examine everything I have said and done throughout the day.

I hide nothing and pass over nothing; for why should I fear the sight of my faults, when I can pardon myself on condition of not transgressing in the same way again? Did I speak too warmly in such and such a

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discussion? I resolve in future not to engage in debate with uneducated people; for those who have never learnt anything do not want to learn from me or any one else.

Did I warn such an one rather more freely than I ought? The result was that I only gave offence, and did him no good. I will take care in future, that what I say shall not only be true, but that he, to whom I say it, shall be able to bear the truth. A good man likes being warned; while a monitor is intolerable to the bad.

SENECA.

WITHOUT murmur, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth
From thy faith in pity turneth,
Peace thy inmost soul shall fill—
Lying still.

XXIX. The Hidden Light and Life.

The night shineth as the day, the darkness and the light are both alike before Thee.—*Psalms cxxxix. 12.*

THE immortality of the soul is a thing which so deeply concerns, so infinitely imports us, that we must have utterly lost our feeling to be altogether cold and remiss in our inquiries about it. And all our

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actions or designs ought to bend so very different a way, according as we are encouraged or forbidden to embrace the hope of eternal rewards, that it is impossible for us to proceed with judgment and discretion, otherwise than as we keep this point always in view, which ought to be our ruling object and final aim.

BLAISE PASCAL.

SONNET ON NIGHT AND DEATH.

MYSTERIOUS Night! when our first parent knew
Thee, from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
While fly, and leaf, and insect stood revealed,
That to such countless orbs thou madest us blind!
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

J. BLANCO WHITE.

XXX. The Chastening Thought of Death.

Mark the perfect man, and behold the upright,
for the end of that man is peace.—*Psalms xxxvii. 37.*

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MIND thee of the day, when thou too shalt start for the land to which one goeth to return not thence. Good for thee then will have been an honest life; therefore be just and hate transgressions. He who loveth justice will be blessed. The coward and the bold, neither can fly the grave. . . . Then let thy bounty give abundantly, as is fit, love truth, and Isis shall bless the good and thou shalt attain a happy old age.

The soul, on coming to the Hall of Truth, should be able to say: I have never perfidiously done evil to any man. I have not rendered my neighbor miserable. . . . I have not overtaken the laborer, though I have obtained lordship, dignities, affluence and command. Through my deeds no one has been made fearful, or poor, or suffering or wretched. I have not done what the gods detest. I have not allowed the slave to be maltreated by his master, nor made him a-hungry nor caused him to weep.

ANCIENT EGYPTIAN.

XXXI.

Crossing the Bar.

And the Lord spake unto Moses that selfsame day, saying: Get thee up unto this mountain Abarim, unto Mount Nebo . . . and die in the mount whither thou goest up and be gathered unto thy people.—*Deuteronomy xxxii. 48, 50.*

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SUNSET and evening Star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home.
Twilight and evening bell,
After that the dark,
And may there be no sadness of farewell,
When I embark,
For tho' from our bourne of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar. TENNYSON.

Duties are ours; events are God's. This removes an infinite burden from the shoulders of a suffering, tempted, mortal creature. On this consideration only can he securely lay down his head and close his eyes.

CECIL.

XXXII. *Hallowing the Name of God in the
Congregation.*

Paraphrase of Kaddish.

EXALTED be His great and holy name,
Whose righteous hand hath righteous judgment
wrought.

SUN AND SHIELD.

Through all the worlds created by His will
Now be His kingdom of redemption brought.
Let righteousness spring forth. Oh, haste and tarry
not!

And say ye: Amen.

Dominion, honor, glory, grace, and power,
Blessing and bliss, and praise, exceeding praise,
Realm beyond realm, and worlds all worlds beyond,
To Him, Father of souls, Ancient of Days,
Still with One voice of faith the scattered House shall
raise,

And say ye: Amen.

To holy souls, departed by His will,
By sorrow chastened and by mercy shriven,
Be blissful portion in the future life,
Be favor shown and gracious welcome given.
To them be peace, fulness of peace, in highest
heaven.

And say ye: Amen.

The hallowed One, dwelling in Israel's praise,
Hath formed the worlds according to His will.
All souls are His. All worlds shall know His ways.
In life or death His ways are mercy still.
Who maketh peace in heaven, His peace our hearts
shall fill.

And say ye: Amen.

E. A. C. BROWN.

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